Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

NOVEMBER 11, 1971 — No. 2029
27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451

KATHRYN KUHLMANN CAME TO TORONTO

by LOUIS M. TAMMINGA

The Crowds

There had hardly been any publicity. Just a brief announcement in the larger newspapers. But somehow thousands of people knew and began the trek to O'Keefe's Centre in Toronto to see and hear Kathryn Kuhlmann, famed evangelist from Pittsburgh, Pennsylvania, on that warm Sunday of August 29.

The service had been scheduled for 2 o'clock in the afternoon. However at 8 A.M. already long rows of people began to form. At 11 that morning there were thousands. Busses arrived from all over the province. Policemen everywhere to create some order in the traffic. They handled a cooperative and quiet crowd. Shortly after 12 noon the doors opened. Some 3500 settled down in the cavernous auditorium. An estimated 5000 remained outside hopeful that they be accommodated in the second service which turned out to start at about 3:30 P.M. Outside, among the long files of waiters, there was occasional singing and handclapping. Several ill people were sitting on garden chairs. Here and there faintings occurred. A lady addressed the waiting about marijuana and homosexuality. Many signed a petition. A Lutheran pastor moved among the people and spoke words of encouragement to the distraught. He told me later that he had performed these acts of love at previous healing services. He never made the inside himself, he just talked to the waiting people. The doors opened, happy people streamed out, telling their friends outside that it was worth waiting for. The huge building took in crowds a second time. But even then an estimated 2000 had to be disappointed; there was no place for them even in the second service.

The Services at O'Keefe

The message which Kathryn Kuhlmann brings is probably known to most, not in the least through her books. She preaches the need for the forgiveness of sins in Christ and the Lord's complete rule in the new believer's life. The new birth and the new life are the constant theme. Healings are only manifestations, says she, of these great works of the Lord. Hence, she stresses that she does not heal, but Christ, and that far greater than the healing from illnesses is the new birth of faith in Christ. Yet she seems to connect the healings with her personal mission as a gift the Lord entrusted to her. The services are interspersed with spontaneous prayers and on two occasions she asked the Lord that her gifts of healing not be taken from her.

What happened after her message were things that must have impressed the most sceptical observer. People are invited to come forward if they have experienced relief from pain and illness. People with such illnesses as ruptured discs, arthritis, lung cancer and deafness testify to healing. A Roman Catholic nun, accompanied by two fellow sisters, testifies to her initial doubt about the Kuhlmann ministry, until suddenly hearing is restored in near complete deafness to which her colleagues testify. Tears and embraces and prayers follow. A six-year-old boy, deaf as a result of spinal meningitis, has the same thing happen to him. He picks up a whisper from several feet distance. When he is asked to say something to the audience he gladly complies, clearly showing a speech impediment resulting from his earlier deafness.

Throughout the proceedings Mrs. Kuhlmann called upon the Holy Spirit to remain present and testified to His power she manifestly felt.

Explanation of an Insider

It was my privilege to witness part of these healings sitting on the stage where a small section had been reserved for clergymen. I struck up a conversation with a minister of a gospel church in Toronto who explained that he served on the board of the Kuhlmann Gospel Association representing Ontario. He testified to the reality of these healings. But he also emphasized that this healing ministry should not be absolutized. First of all, of the many sick who come, "perhaps no more than one of every fifty or hundred" will be healed. So the ministry of the Kuhlmann Association is directed more to those who will never be healed than those who are healed. He also explained that, at least in the case of some people, imagination and psychological stresses play a role. He frankly admitted that part of the people who come forward want to be healed so desperately that they simply imagine they are and testify to it. Then there are some who are completely mixed up about everything and for some reason seek the thrill of coming up on the stage and be part of the excitement. But to these explanations he added a sober observation with which we all can agree: wherever the Word of the Christ is proclaimed you have responses which are partly marred with human shortcomings, because they are human responses. These shortcomings he freely acknowledged in the Kuhlmann services. We know that these shortcomings are also present among us in our services. I found this an honest assessment of one closely connected with Mrs. Kuhlmann.

Other "Case Histories"

A group of people in Grand Rapids puts out a "Charismatic Fellowship letter" which contains a personal testimony by Mrs. Myrna Bierling whose husband is a Christian Reformed Minister at Sun Valley, California. She relates her medical history of near constant arthritic pain about which doctors, chiropractors, and neuro surgeons could do very little. Attending a healing service by Mrs. Kuhlmann in the Los Angeles area, not very convinced at all about the alleged healings, she suddenly found herself relieved of all pain, and the healing proved to be complete and lasting. And with it came a deepening of joy and spiritual power she had not experienced to that degree before. The testimony quoted in the letter was read by her from the pulpit to the congregation. Even the soberest of observers would have to grant something very miraculous and very joyous here. And the Lord promised that these things would be part of His provisions for His people.

Calvinist-Contact of September 16 contained an account by Rev. Jack Quartel about a healing of a believer of Georgetown who, after a long road of intense suffering, found healing by attending a Kuhlmann service in Pittsburgh. The account simply describes an event the reality of which has been borne out by three months of joyful living after.

Rev. Quartel adds an important observation, namely, that this man and his family don't see the **healing** as the biggest thing that happened to them, but rather, the deepening of their **faith**, the ability to surrender to the Lord in whatever His hand brings.

That point deserves some more attention.

How Do We Use the Spirit's Blessings?

We have all, undoubtedly, wondered about these healings. There is no rational explanation. Why do they happen to some only? Why didn't they happen to the last few generations before us, at least not in the present manner?

I suggest that we are witnessing a new era of increased activity of the Holy Spirit. But keep in mind that the Holy Spirit mostly manifests Himself in the way of human response. And these human responses are not perfect. We often hasten to point out these human imperfections, but we should be careful not to discredit the work of the Holy Spirit in the process. The present upswing of pentecostalism on a world-wide scale is undeniably another indication of the Spirit's increased workings on earth. But that does not mean that no biblical criticism could be brought out against many elements in pentecostalism. The same may be said about revivalism among youth. We may criticize much in students and other segments of it just because it is a fallible response, but who can deny that this too is another token of the Spirit's operation?

The big question then is: **how can we best respond to the Spirit's growing activity among us?**

The answer is this: The Spirit's power must be harnassed and put to work through the believer's obedient response **guided by the Word of God.** If there was ever a joyful need to go back to the **Scriptures** it is now, with the Holy Spirit looking over our shoulders constantly. The Holy Spirit Himself will take us back to the Bible and teach us how we can become fit vessels for His operation in this world of distress. If the Reformed faith has been basically biblical in the past then the growing activity of the Spirit should enable us to live that Reformed faith to a more blessed extend.

The knife cuts two ways. We people of the Reformed faith are hesitant to acknowledge the reality of these marvelous workings of the Spirit, we fail to enter gladly upon new opportunities, and we even try to discredit them. In reaction, others now turn their back upon the Reformed faith, because they feel stifled in expressing their enthusiasm in the Spirit. This development hurts both The Reformed community is not enriched this way, and those who leave will miss the riches of the Reformed heritage.

Personalism is not the Answer

Because the Spirit's work in us has an intense personal quality about it the danger exists that the **personal experience** of joy and power becomes the exclusive mark and goal of Christian life. Now, to be sure, these feelings of joy in the Spirit are good and necessary if they are part of the broader riches of faith. But where Christian life becomes increasingly absorbed in personal joy only, **personalism** has taken over. **Personalism** tends to withdraw from broader life. Religious exercises tend to become activities isolated from material tasks in the world. Carried to an extreme, **personalism** will lead to the use of gimmicks. The reason is simple. If everybody else can testify to unusual spiritual experiences and heartfelt joy, I don't want to stay behind and therefore use every means to also reach that supposed spiritual level. But let us note how down-to-earth human the Bible saints are pictured for us. Those people of God knew a deep spiritual bedrock too, and they based their whole life on it, and the life of the nation.

One wonders in this connection what has really become of our old-fashioned Calvinism? Isn't the earth and her fulness the Lord's anymore? Hasn't the Lord a word for society anymore? The Bible pictures the Holy Spirit as Satan's great Opponent. Satan tore that big broad life around us away from God. Well, then, if it is indeed so that we will witness an era of great works of the Spirit then those will also include the Spirit's re-conquest of the world for Christ. Then we must pray earnestly: Holy Spirit make us better people, make us a greater blessing to all fellow-men, lead us into more fruitful living in the Father's world. Those under the spell of **personalism**, and others with them, dismiss the call to Christian social action by saying: that's living by a philosophy and not by the Bible. But thus they restrict Christian life to personal spiritual experiences. But the Bible tells us that the whole commonwealth of life belongs to the Father: "The earth is the Lord's and the fulness therein", Psalm 24:1. And, **therefore**, He challenges His people to raise the gates, the ancient doors, **so that the King of Glory may come in,** Psalm 24:7. Surely to be a Christian is as personal as can be, glory, hallelujah, joy and jubilation, praise the Lord! It is so great that I cannot help express it **everywhere,** together with other believers, member of the one Body of the Lord. Who would dare to withhold the healing power of the Holy Spirit from this technological society, from the affairs of state, from industry and labour, from art and all of culture?

You ask what all this has to do with Kathryn Kuhlmann? Because she herself states, correctly, that the healing power of the Holy Spirit restores us to **real living!** The question now is: how broad is this Christian life? God's Word is very generous about it: live that life together everywhere! Ephesians 1:18-23; I Peter 2:9, 10. Praise the Lord!

Note: On page 10 of this issue you will find another eyewitness report of a similar meeting.

CHICKEN THINKS IT'S A DUCK—Christine Holeton, 11, watches her pet chicken Colonel Sanders dog-paddle its way across her backyard pool in Racine, Wis.

Tests find churchgoers ahead in changes of avoiding heart disease

Baltimore, Md. (EP) — Exhaustive tests on 567 men by a physician in Johns Hopkins University have shown that men who attend church regularly stand twice the chance of avoiding fatal heart attacks, cancer, tuberculosis, chronic bronchitis, suicidal tendency and cirrhosis of the liver.

The findings of Dr. George Comstock of the university were published in the National Health Federation Bulletin, which does not involve itself in religion.

But this item in the October 1971 edition describes the finding as "so conclusive that we are reporting it." The editor goes on to say: "Apparently the psychic or emotional response to a religious oriented life in church relieves stresses that otherwise have a deleterious psysiological effect on our bodies. The original survey on which the study was based included 91,000 persons."

Catholic Bible interest soars in the Philippines

Manila (EP) — Dumbfounded Protestants here, long used to official opposition to Bible study from the powerful Roman Catholic hierarchy, are looking on in amazement as Catholic priests are urging their people to study scriptures — sometimes even with Protestant evangelicals who have formed a movement here called "Christ the Only Way" in order to begin thousands of home Bible studies for lay people.

The Bible study movement, which followed the official joint publication of Bible Society scriptures approved by both Roman Catholic officialdom and protestant leaders, is part of a remarkable wave of revival growing up within the structures of organized religion here.

The new interest in the Bible is not only confined to a few local groups. In official publications, like the Catholic Philippine Digest, articles are regularly appearing urging Catholics to study the Bible. In an article entitled "Open your Bible" in the July, 1971 issue for example, Catholics are told that "the Bible is a book unlike any other, and that man's destiny depends upon it."

Church Announcements

CHR. REF. CHURCH

Called

to Athens, Ont., P. Boodt, em. minister from Wallaceburg, Ont.

to Woodstock, Ont., as second minister, Rev. H. Lamshof, formerly of Drayton, Ont.

Accepted

to Collingwood, Ont., Dr. L. Praamsma of Fruitland, Ont.

Declined

for Athens, Ont., P. Boodt, em. minister from Wallaceburg, Ont.

REFORMED CHURCH

Accepted

to Brantford, Ont., Rev. Miklos Szolga.

to Winnipeg, Man., to serve as pastor, Mr. Julius Levering from Hills, Minn., where he served the Chr. Ref. Church.

to the Eastmount Ref. Church of Grand Rapids, Mich., Cand. Simon Nagel from Exeter, Ont.

CANADIAN WORKERS ON THE MISSION FIELDS

Some new additions are the following:

Miss Marina Verdun, registered nurse (hometown Sarnia, Ont.), now working at The Benue Leprosy Settlement in Nigeria.

Mr. and Mrs. Seinen (hometown Terrace, B.C.), religious knowledge teachers in the Highschool at Takum, Nigeria.

Mr. and Mrs. Gerrit Ouwerkerk and children will serve a builder in Nigeria, maintaining hospitals, homes and schools (hometown Chilliwack, B.C.).

Mr. and Mrs. Warren de Boer (hometown Kitchener, Ont). Mr. de Boer is a highschool teacher at Gboko, Nigeria.

Canadians can get their entree permits much better than Americans for mission work in Nigeria.

CONCERT

Presented by the
DUTCH CANADIAN FELLOWSHIP ASSN.

Featuring:
THE ST. THOMAS MALE CHOIR "CRESCENDO"

Guest Soloists:
Mrs. S. Dykstra,
Mr. A. Hoekstra
and the
Ebenezer Chr. School Recorder Band.

Date: NOVEMBER 15.
Time: 8 p.m.
At: COLBORNE PUBLIC SCHOOL, STRATHROY, ONT.

Admission: Free for Members of the DCFA. Non-Members $1.00. Children 50¢.

AN EVENING OF SONG AND MUSIC

SHORT NEWS ITEMS

Conviction, but Prodding Needed

Grand Rapids (NS) — Calvin College Chimes editor Mark Trover prods students to attend voluntary chapel services offered on campus. When last year for the first time in the school's history chapel services were offered on a voluntary basis, attendance dropped to 10 per cent of the student body.

The new school year marks an improvement. "The singing and the conviction in the voices of hundreds who attended the year's opening services certainly are evidence of the fact that students want to express their spirituality voluntarily" Trover states. The spirit is moving in Grand Rapids.

★

U.S. Ahead in Technology, Behind in Spiritual Life

Grand Rapids (NS) — The naturalized Dutch immigrant is materially ahead of his Dutch counterpart of comparable social standing, but spiritually he is a little behind.

In about these words Dr. Abraham Kuyper, theologian and statesman of The Netherlands, expressed his impressions of the US in 1897.

The words were quoted by Mr. K. C. van Spronsen of The Netherlands, religious journalist, historian and author, during his visit to the U.S. and Canada in the summer of 1971.

"When I visited America thirty years ago," says the author, "I found that The Netherlands was 25 years behind in technology and about 40 years ahead in spiritual life."

Today technology has caught up with most European countries, and spiritually there appears to be cause for concern for a person of Reformed persuasion and a chauvinistic inclination. Van Spronsen said that the concern of some for the churches in The Netherlands of Reformed persuasion was the result of one or two Dutch theologians rubbing arms with theology imported from foreign countries, such as Germany, France, and the U.S.

He sees the isolationism of which he is critical in the U.S. for causing a stagnant spiritual life, as the answer for the future of the Reformed churches in his native country.

★

Not Welcome in Some Churches, Says 'Jesus People' Leader

Minneapolis (EP) — A leader of the "Jesus People" denied here that the movement is "anti-church." Duane Pederson, founder and editor of the Hollywood Free Paper, a "Jesus People" publication, said few people have welcomed his style of Christianity. "We've been asked to leave churches," he explained, breaking into tears as he recalled how a group was asked to leave one California sanctuary. Mr. Pederson addressed 230 clergymen and laymen at a breakfast sponsored by the Evangelical Minister's Fellowship.

★

Superstar Falling

Grand Rapids (NS) — The rock opera **Jesus Christ Superstar** by Andrew Lloyd Webber is falling from the popularity list. In Grand Rapids, Michigan, the recording has dropped to 4th place, according to a weekly survey of record sales and listener requests conducted by local radio station WZZM-FM. "Superstar" had to make room for "Maggie May".

Meanwhile, local poet Robert L. Swets wrote a new ending for the opera. Lyricist Tim Rice, he stated, left us with a dead Christ. I have attempted to show Him as the resurrected Lord of all.

Swet's version is to appear in **The Banner**, the official weekly periodical of the Christian Reformed Churches.

Birth Trends Indicate 'Zero Growth' in U.S. Population in This Century

Washington, D.C. (EP) — A report here said the U.S. faces the possibility of reaching "zero population growth" within this century, the last five years having seen the largest decrease in births since such figures were first kept in 1850.

This development was announced by the Washington Center for Metropolitan Studies, which noted that a decline in births has replaced the post-World War II baby boom. There were 15.5 per cent fewer children under five years of age in 1970 than in 1960.

More remarkable, the center said, is the fact that this decrease coincides with the greatest increase in the number of people most capable of having children — a 29 per cent increase between 1960 and 1970 in the 15 to 34 age category.

In addition, there was in the 1960s a 52 per cent gain in the number of people between 20 and 24, the most fertile age range, the center observed.

It predicted that the large war baby generation may not produce children as abundantly as had been expected. It attributes this largely to such developments as the birth control pill, intrauterine devices and changing attitudes toward family size.

★

'Spiritual Dynamite' Explodes in EMC Chapel

Harrisonburg, Va. (EP) — Erupting with what one professor called "spiritual dynamite," a chapel period at Eastern Mennonite College here became a seven-hour "prayer and praise marathon" which lasted until 4:30 p.m.

Coming at the next-to-last day of EMC's semi-annual Spiritual Life Week, the extended chapel on October 8 began when Truman H. Brunk, Jr., pastor to students, invited persons from the audience to come forward and share "what God has revealed to them during the week."

After a long pause, a student responded with a personal testimony and soon a line began forming across the front of the auditorium and down the aisle.

At 10:10 a.m., the time chapel normally closes, Mr. Brunk allowed students to leave for classes or other engagements, while those who wished to stay moved toward the front.

Although many persons did leave, some later returned and an average of 200 persons participated in the meeting at any given time.

As the service progressed, students and faculty alike came forward to offer prayer or prayer requests for friends or members of their family who were facing various spiritual crises. Hymns and spirituals broke out spontaneously between testimonies.

At one point Richard A. Showalter, assistant to the president, announced that two telephones were being made available for students to place long-distance calls toll-free to parents and pastors, informing them of what was taking place on the EMC campus.

Although the spontaneous service ended by late afternoon, the auditorium remained open for small group sharing.

The evening service, originally calling for a five-member dialog on "creative brotherhood," was cancelled in favor of a communion service. An estimated 800 students and community persons attended.

Ministers, Consistories,

prepare in time for your catechism classes.

For younger students and for evangelism groups

"From Genesis to Revelation"

Important doctrines seen in the scriptural context.

The development of God's Covenant plan as revealed in the Bible.

by REV. SIMON VISS JR.
18 Lessons. PRICE $1.00 per copy.

GUARDIAN PUBLISHING CO. LTD.
BOX 312 STATION B HAMILTON, ONT. CANADA

Shuffle Board

with Birch plywood bottom. Comes 6 ft. long with 20 discs and instructions. Lacquer finished. Price $13.95 F.O.B. Burlington. (Ontario residents please add 5% sales tax.) If paid with order you save C.O.D. charges.

JAMES LYCKLAMA
2223 Prospect St.,
Burlington, Ont. Phone 637-2571

FRISIAN BOOKS

NOW AVAILABLE

For information on titles and prices write to:

SPEELMAN'S BOOKHOUSE LTD.
10 Golfdown Drive, Rexdale, Ont.
741-6563

Wees er òòk bij . . !

(zie uitvoerig bericht op pag. 5)

ROBOT MINI TANK FIREFIGHTER—The Firecat, a remote controlled fire pumper, is demonstrated at the International Association of Fire Chiefs meeting in St. Louis by its inventor, Phil Cummins (left). The piece of firefighting equipment looks like a small tank, can travel into areas where man could not survive, and can pump 1,200 gallons of water per minute, all under radio control.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

Paperback design by Wm. Hart

PRICE PER COPY $2.40 (prepaid)

PUBLISHED BY

GUARDIAN PUBLISHING COMPANY LTD.

Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

Large Families, Discipline Urged by Dale Evans

Lancaster, Pa. (EP) — Large families, discipline of youth and early Christian training were topics enthusiastically endorsed by Dale Evans Rogers during appearances here to autograph her book, Woman at the Well.

Both her parents had large families, the actress said, and she early determined she would enjoy the fun also of many children.

Spock is out, in her book. "I think kids need discipline and religious belief instilled in them at an early age," she said. "And I mean discipline tempered with love. If you do not bother to be firm with them at times they'll think you don't really care. I know this has been my own experience."

CALVINIST-CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.50	U.S. $12.50
Other countries	Can. $7.00	Can. $13.50

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-p· ted without permission of the publisher.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

ADVERTISING

The recent election in Ontario has taught something, not only to people in Ontario, but to everyone in the country and on the continent.

In this issue we publish an article by Mr. Mel Huizinga, in which he deals with the way in which the Progressive Conservatives gained a landslide victory.

Advertising belongs to business. Every business man knows this and he who does not advertise will soon see the results in his books. But as soon as he sees the results he may be too late to correct them. Advertising has to be made; how and why it is done is a second consideration; but it is a sine qua non. It is no wonder that the art of advertising has developed into a profession.

The point is not that the Progressive Conservatives in Ontario have realized this, but the point is that we should have a good understanding where this kind of advertising can lead us to. Fortunes are paid for good advertising. This would not be done if the effect would not justify such expenditures. Good advertising influences the human mind in such a way that people will do what the advertising suggests. In other words, we are influenced by the advertising media so that we do not live but are lived. We are under the hypnosis of the advertising media without being aware of it.

Mr. Huizinga wrote in an accompanying letter that he does not profess to have any answers other than that an understanding of a problem is the first step in learning to cope with it. This is true. Yet the problem haunts us. We are becoming the victim of a psychological art.

Here we have another example of what sin really is: to use the talents, God has given man, for egoistic, self-centered purposes, instead of using them for God in a God-centered way. Of course, this does not mean that this reflects on the Progressive Conservative Party in Ontario only. It reflects on us all. It is not even something which you find only outside of the church; you find it in the church as well. If I am clever enough I can use psychology in such a way that it serves my self-centered purpose so that other people agree with me, regardless of my motives. If I am clever enough, I can make the individual disappear into a mass mind, which is what I intended.

True, the Bible speaks with a different voice. There I read "I have called you by your name, you are Mine" (Isaiah 43:1) and "I will give each of them a white stone, on which a new name is written, which no one knows except the one who receives it." (Rev. 2:17). God thinks in terms of the individual person when it comes to the eternal destiny of man.

We face an enormous problem here, especially when the government uses the mass media in order to direct our choice. It is not difficult to see that this could easily lead to the dictatorial state. If the prayer for the government, which is offered in many churches on Sundays, means anything, then we might well ask the Lord to protect us from the dangers of the mass media.

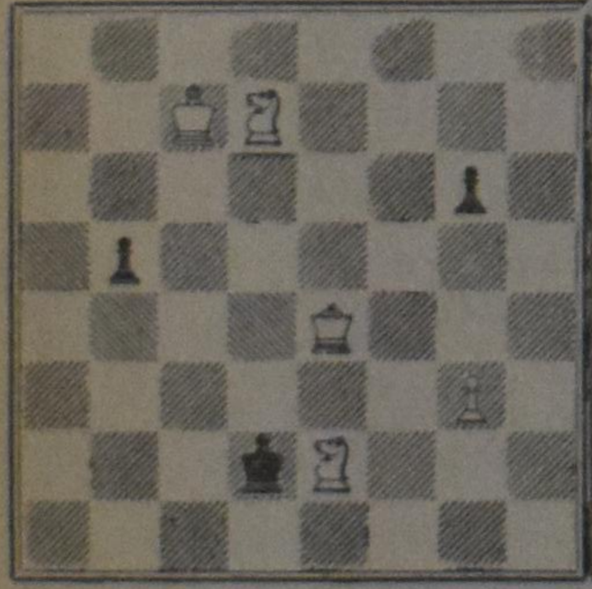
D.F.

Let's Play Chess

Editor: Charlies Hess

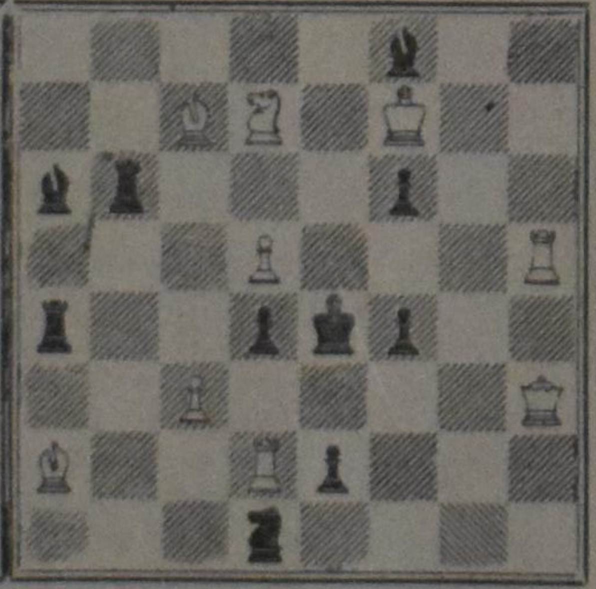
SECOND SERIES OF PROBLEMS
IN NOVEMBER

466
L. I. Kubbel, Russia, 1952
3



4-m 5 4 p.

467
S. Lamba, Scandinavia, 1969
10



2-m 9 2 p.

NOTES

1. This second series is equal to the first one which I presented last week. I am sure that our solvers will enjoy these problems highly.
2. Kubbel has world-wide reputation as composer of problems and endings. Nr. 466 shows a marvellous miniature. The roll played by the black Pawns is just surprising. The **full** solution is asked for.
3. Lamba is a rising star in the Northern part of Europe. Nr. 467 is a modern product; it has fine qualities. Of course, it is just a two-mover, but don't underestimate it: this problem challenges its solvers. Indicate only the keymove plus, if any, the threat.
4. The deadline for the solutions of the November problems is Dec. 20. Others than Ontarians will have time till Dec. 26 (postmarked).

GUIDE
TRAVEL BUREAU
G. DENHARTOG
Box 733 — 39 King Street
AYLMER, ONT.
Telephone (519) 773-2431
TRAVEL AGENTS ARE IN BUSINESS TO SERVE TRAVELLERS AT NO EXTRA COST

MORALISM AND THE BIBLE*

by DR. GORDON J. SPYKMAN

The most crucial issue in theology today is the "hermeneutical problem", which concerns methods of interpreting the Bible. What kind of Book is the Bible? How are we to read and understand it?

Against the background of my experience in preaching and teaching, including several stints in Canadian summer schools for teachers giving courses in "Bible Teaching", I cannot shake the very real and uneasy feeling that moralism remains one of the besetting sins of the Christian community as it seeks to listen obediently to the Scriptures.

Random conversations lead me to believe that there is general agreement among us that moralism is something to be avoided. But it is not always clear that we know what moralism means. I therefore offer this critical analysis of moralism in an attempt to help clear the air on the question of how to understand and interpret the Bible.

What's in a Name?

What is moralism? Whenever we encounter the suffix **-ism** there is good reason to stop and reflect. Basically any -ism is potentially laden with misunderstanding. It suggests taking a **part** for the whole, that is, absolutizing some aspect of reality. Think, for example, of humanism (an absolutizing of man), secularism, denominationalism, individualism, psychologism, scientism, Biblicism, etc.

Moralism inevitably raises the question of how to understand and interpret and teach the Bible. It is not an easy concept to define precisely. It cannot be identified with some particular church movement or school of thought within Christianity. It represents a kind of diffusive tendency almost always present in Christian thinking. We are all guilty of it. Some of us have been brought up in it. It is easy to fall into moralistic traps because of our tendency to take the way of least resistance in dealing with the Bible. For moralistic interpretation is one of the easiest ways of trying to make a point with the Bible in hand.

Again, what is moralism? Certainly the Bible does have a moral **aspect** to its teaching: the rightness or wrongness of man's dealings with his neighbor. But moralism is something else. It represents a tendency to reduce the whole of religion to morality, to reduce the full religious message of the gospel to moral admonitions and precepts, to reduce all religious values and judgments to moral values and judgments. It tends to absorb into it all the other aspects of Biblical teaching and Christian living, such as the historical, the analytical, the psychic-emotive, the aesthetic, the juridical, etc. Thus the fullness of the Biblical message gets lost in the process. But, as we shall note later, the Bible is even more than the sum of its various aspects.

A View of Scripture

It must be admitted that moralists can say many fine, beautiful, worthwhile, even edifying things. Moralism is not blantantly anti-Christian. It is a kind of **Christian** heresy — in distinction from apostacy. Though moralism can come up with many attractive ideas about the Bible and is able to muster a large measure of pedagogical effectiveness, its method of presentation often has nothing to do with a given passage and always fails to do justice to the full gospel message. Often it misses the central point of a passage completely.

Moralism thrives on drawing "lessons" from the Bible. It tends to follow a pattern of "exposition" plus "application." It seems to imply that it is up to us to lend pedagogical power to the Scriptures — that the Bible needs our help. It overlooks the fact that in a very real sense the Bible itself is the chief educator, and the teacher the medium. As though the Biblical message itself is not a "power unto salvation' and cannot do its own work! Thus it reflects a low view of Scripture, making dubious the Christian confession of the self-authenticating, self-convincing character of the Scriptures.

Method and Message

Moralism usually goes hand in hand with a scholastic approach to the Bible. Once a person assumes that the Bible is a collection of dogmatic truths put together in propositionalistic form, a doctrinal handbook, and illustrated history book containing a series of documented biographies, then the only way left to salvage some living meaning out of such scholastic undertakings is to resort to moralistic applications. Pedagogically the danger is then real of turning the Bible into an exemplary moral code-book of do's and don'ts. Thus the **Story** of the Bible is converted into a series of Bible **stories.** In Bible teaching we ought to reckon seriously with this tendency to conjoin a **scholastic** and **moralistic** approach in a complementary pattern as we evaluate the pedagogical model of **cognitive** and **affective** learning.

The Biblical message and our Biblical method are closely related. But the method is not the message. Rather our Biblical methods ought to be shaped by the Biblical message and be expressive of it.

Let's take this as a working understanding of the Biblical message: the historical-redemptive drama of the unfolding revelation of God's mighty covenantal acts in the life of his people in Jesus Christ through the power of his Spirit. We ought then to ask what the implications of this message are for our methods of Bible teaching.

Marks of Moralism

Proceeding to a further analysis of moralism, let me try to set forth what I see as the basic interrelated marks of the moralistic method.

1. As previously stated, it is REDUCTIONISTIC. It tends to reduce the full religious message of the Bible to moralistic lessons and to reduce the learner's full religious response to a moralistic response. The Ten Commandments, for example, are taken to be the **total** law of God. These Ten Commandments are then labeled the Moral Law. The Biblical antidote to such an exclusive appeal to moral sensitivity is to take seriously the Bible's consistent appeal to the heart as the core of human life as a whole (over 800 references) — "out of which are (all) the issues of life." The central law of the heart is the law of love, with the Ten Commandments and other laws-statutes-ordinances of the Lord as concrete expressions of that central religious law of love-response.

2. Moralism tends to engage in ATOMISTIC interpretations of the Bible. It is fragmentary in method, highlighting isolated bits of revealed truth. By lifting Biblical episodes out of their historical-redemptive context it becomes monotonously thematic, treating the Biblical message as a series of independent insights, abstract and timeless truths with ready-made applications. It treats the Bible as a collection of case studies, examples for us to imitate or shun. Thus is violates the organic unity of the Scriptures.

3. Moralizing can hardly avoid being INDIVIDUALISTIC in its interpretation and application of the Scriptures. It has no eye for communal response to the Word. In this it reflects the prevailingly individualistic mind of American Christianity. It exploits the Bible as a chronicle of the "heroes of faith" or "unfaith" in relationship to **me and you.** Viewing the Christian religion as exclusively personal and private, its method is highly individualistic.

4. Moralistic teaching tends to be MAN-CENTERED. The believer is central, not God. It tends to stress, for example, what John the Baptist meant for Christ, not what Christ meant for John the Baptist. It overlooks the fact that Genesis is not merely about Joseph, but about what God was doing for his people through the life of Joseph. Thus it tends to eclipse the Self-disclosure character of Scripture. It has not listened obediently to the word of Christ, "They (the scriptures) are they which testify of **me.**" While moralism may mouth the cliche, "The Old is in the New revealed and the New is in the Old concealed," it never really discovers Christ in the Old Testament to bring him out of his "concealment." Thus it fails to do justice to the Theo-centric nature of the Bible. Moralists must learn what the wayfarers to Emmaus learned, "Beginning from Moses and all the prophets He declared unto them the things concerning himself." **And they must accept from** Philip the key to the Scriptures, "Beginning from Isaiah he preached unto him **Christ**" — note: not Isaiah, but Christ. Such Christocentric interpretation clearly means traveling the hard road of Biblical understanding; but the easy way is not always the right way.

5. Moralism is LEGALISTIC. It regards the Bible as a series of case studies in moral problems and precepts. Thus the "good news" becomes a kind of "new law," after the fashion of many early Christian fathers. It thrives on straight-line moral lessons: Joseph was upright, so you be upright; David was courageous, so you be courageous; Daniel was fearless, so you be fearless; Peter denied the Lord, but don't you ever do that; Solomon was wise, so you be wise; etc. Consistently Christ should then also be viewed as the Great Example. Discipleship is then defined exclusively in terms of **imitatio Christi.** Out of such moralism a Christianized form of works-righteousness emerges, with emphasis on good or bad character, good or bad conduct. For those who take such an approach seriously, the results are either perfectionistic tendencies if one happens to be "optimistic" about himself, or masochistic tendencies if one happens to be "pessimistically" inclined. Such legalism shows up, with significant differences, both in Liberalism and Fundamentalism. It leads to a "behavioristic" Christianity. And it misses the point on sanctification, since sanctification is never a program of self-improvement.

6. Moralism is UNHISTORICAL in its way of thinking about the Bible and the Christian life. It overlooks the specific historial setting and moment of a given passage. It makes an historial **equation** between a given response to God's Word in Bible times and in our lives. Our church life must then duplicate as much as possible the church life of the first century. Moralism means short-cut interpretations, straight-line moral lessons. For the moralist it seems to make little difference whether the passage at hand is found in Genesis or Acts. He has little eye for the historical progression of revelation. Moralizing assumes that somehow we can enter directly into the experiences of Christ's ministry and identify with his experience, overlooking the unique historical-redemptive significance of his person and work. It turns the **historia salutis** into an **ardo salutis** and a **moralitas salutis.** It explicates a given Biblical passage not on the basis of its historical-redemptive relatedness to us, but on the basis of its moral (psychological-spiritual) relatedness to us. This consideration then becomes the overriding criterion for a graded lesson plan, with the attendant danger of grading lessons exclusively according to their **moral** applicability.

Moralism in Operation

Let me offer a few examples of the way moralism treats the Bible.

1. Joseph and the Butler — "and the butler forgot": this then becomes the occasion for a general discourse on forgetfulness, with moralistic admonitions not to forget kindness to old people, friends in need, and ghetto dwellers. Sermonically, then, this passage becomes the theme for a general Thanksgiving Day Service. All of this overlooks God's overruling use of the butler's forgetfulness in preserving Joseph's life on behalf of the covenant people on the way to Christ.

2. Luke 15:11-32 then becomes "The Parable of the Prodigal Son," overlooking the context at the head of that chapter and the parallel theme in the other two parables in that chapter, which make clear that Christ's point is to rebuke the moralism of the Pharisees by keeping central the mercy of the Father in calling undeserving sinners. Moralism turns **kerygma** into a moral homily — in this case teaching youngsters to say "I'm sorry" across the generation gap to their offended parents.

3. In the Book of Job the point is not Job's heralded "patience," but rather his "impatience" for a Referee who can mediate (Mediator) his case with God as the ground for justification. The point is not whether the Bible is meaningful for our lives or calls for our response. Both are true. Rather the point is this: that both meaning and response are to be defined by the Word, not by some neat twist that we can manage to devise or by what we can "get out of" a passage for enhancing moral sensitivity.

(Continued on page 4)

Chapel Evangelist Indian Evangelist

Missionary Nurses Parish Worker

for Christ's sake!

The Reformed Bible Institute is the little league school for big league Christians. Here we train missionaries, lay evangelists, pastors' assistants. We make finders out of seekers. Then our thoroughly committed graduates move out to the front lines of the Kingdom, eager to get into action...for Christ's sake. If you're looking for a Bible college where dedicated Christians are molded into vibrant, effective witnesses ...there's one readily available to you. Come join us!

Accredited by the Accrediting Assn. of Bible Colleges

FREE! 52 PAGE CATALOG!
REFORMED BIBLE INSTITUTE
1869 Robinson Road S.E.
Grand Rapids, Mich. 49506,
Please send me your FREE catalog.
Name______
Address______
City______
State______ Zip______
0-2

The Power of the Mass Media

The election in Ontario is over. A fascinating battle for power daily unfolded itself as each party appealed to the voter in a different way. The Progressive Conservative Party seated 78 members, the Liberals were reduced to 20 seats and the N.D.P. to 19. Now the question arises, how is such a rout possible?

Nearly all the predictions during the election called for a minority government. Many foresaw a Liberal or N.D.P. government. A few brave souls apologetically ventured that the P.C.'s would gain. They were right.

A variety of reasons accounting for the astonishing Tory (Conservative) sweep have been advanced. Some political pundits claim that the people were not as ready to change as the Liberals shouted, that they wanted continuity in government. Some say that the unsettling economic situation worked against a change in government. The Federal Liberal government's "soft" attitude toward the Communist world, some assert, turned many voters against the Provincial Liberals. Others feel that the "socialistic scare" of an N.D.P. government consolidated the people behind the Conservatives.

Any or all of these factors could reasonably have affected the outcome of this election. Yet to my mind none of them can account for the staggering majority of the Conservatives. I am not a student of politics, but I do know something of communication and I think that the reason for the astounding Tory sweep can be found in the use the P.C.'s made of the communication media.

All spring and summer the people of Ontario have been confronted with the claims of the Conservative Party and the name of its young new leader, William G. Davis. In May the province suffered an onslaught of billboards extolling the virtue of Ontario, "Where would you rather live?". The implication being that Ontario is the best of all possible places on earth and further that any change would spoil this goodness and beauty.

From that time on all government announcements spelled out the name of William G. Davis, Premier in addition to carrying the name of the sponsoring cabinet minister as is usual. When the election was called, the number of official announcements increased — each carrying the name of Davis. (In one week's edition, **Calvinist-Contact** carried three government-paid announcements each naming Davis in addition to a political advertisement paid for by the P.C. Party.)

In political spot ads on radio, unsophisticated voices talk about the leadership qualities of "Bill" Davis as he was now called. They said he was a real leader, a nice young man, good for the country, without ever saying why they thought so. The announcer would add, "For leadership, vote a Davis government."

One minute television ads, preferably in colour, showed Davis walking along the shore, at home, or at the cottage with his wife and children. The family's dog, Thor, "bought for $2.25 and now worth more than a million" became well known throughout the province. The campaign shots show a relaxed Davis riding a bike or donning a Beatle wig.

Only during the last week did the commercials change slightly. The catchy campaign song "Keep On Growing" was still there but there were more scenes of political rallies and an emphasis on the number of bills passed by the Conservative Government since March. The campaign became somewhat more substantially political.

. To analyze would be to realize that owning Thor, barbecuing, or smiling at your wife says little about political capabilities. Yet the one-third of the voters who the polls claimed were wavering must have been influenced by this to vote Conservative.

An interesting sidelight for us is the assertion of Stephen Lewis, the N.D.P. leader, that Davis' stand not to extend aid to separate schools "was undoubtedly a factor used in creating the image of a decisive premier."

The opposition parties predicted that the slick American-style campaign (which they scornfully called The Blue Machine) would work against Davis. Yet the strategists at the P.C. headquarters in Toronto stuck to their non-linear, non-logical image appeal. Market Opinion Research Inc. of Detroit had conducted several polls for the P.C.'s in Ontario and the polls had in effect dictated how Davis was to be presented.

The control of the campaign was taken from the smoke-filled back rooms and given to the media specialists. The other leaders ranted and raved because Davis would not fight the campaign on their level. Why would Davis not talk about issues?

But they did not understand that the world-famous Canadian communication expert, Marshall McCluhan, is right. McCluhan says that the medium is the message; that content is merely a bit of raw meat to distract the watchdog of the mind. **The image is the man.** Sell the image. Gerry Goodis, the advertising expert favoured a non-political Trudeau-like campaign: many short snappy appearances, shake as many hands as possible, frequent exposure on television.

The 60 second slices of Bill Davis' life as they flashed on television are patently false — rehearsed, shot over and over again, edited — but they carry an illusion of reality.

This type of campaign is not without precedent. In 1960 John Kennedy ran an image campaign and won. Nixon came back with a new image in 1968. Pierre Trudeau kissed ladies, dove into swimming pools and refused to talk issues. Nelson Rockefeller was called the underdog in the last two elections in New York. Both times Rocky commercials flashed on T.V. from morning to night. Both times he gained a good majority.

We are moving into a new era of politics. The king-makers are going to be the media experts. The manipulative powers of T.V. are enormous. T.V. enforces our preconceived ideas and can build up a series of strong responses which are changeable but not necessarily based on fact. For example, I detect at present a trend toward the presentation of Trudeau as a warm, trustworthy family man. The swashbuckling Cavalier image will be buried and forgotten by the time the next national election rolls around.

What conclusions does one draw? Most are rather frightening. The medium has truly become the message. The "**how you say it**" has taken priority over "what you say". **How you look** is more important that **what you are.**

The polls can predict what the people want. The experts tailor an image to fit this and — presto — your new leader. The voters do not really choose — they are manipulated by the media. Therefore, whoever controls the media controls power.

It is interesting to speculate what would happen if all the parties spent an equal amount of money to buy equally expert image makers. Would the people revolt at the surfeit or would they become so frustrated that they would demand a one-party totalitarian government?

How do we as Christians react to this? How well do we apprehend the manipulative and controlling power of mass media at work in our society today? The implications of "the medium is the message" is going to spill from the political field into the life of the church. We had better be prepared.

Mel Huizinga.

MORALISM AND THE BIBLE

(Continued from page 3)

4. The moralist draws all kinds of analogies between Elijah's miraculous mantel and the clothes of Christ, and then proceeds to draw all kinds of conclusions regarding Christian standards of dress.

5. The doubts of John the Baptist and the apostle Thomas become the occasion for a general discourse on all kinds of doubts, overlooking the Biblical context, where John's doubt was related to Jesus' proclamation of the Good News and Thomas' doubt was an obstacle to the resurrection confession, "My Lord and my God!"

6. Moralism lifts the parable of the good Samaritan out of the context Christ gave it, the central religious law of love as it answers the question, "Who is my neighbour?", and reduces it to general admonitions against selfishness and greediness, and uses this parable to encourage the lofty ideal of a charitable and sharing spirit.

7. A crucial passage often appealed to in support of exemplary preaching and moralistic teaching is I Corinthians 10:1-13. But wrongly so. The KJV is misleading with its translation "ensamples." The Greek is **tupoi**, translated in the margin as "types." Nestle's Latin rightly translates this as **figura**, rather than **exemplum**. For **exemplum** refers to one thing out of a collection of like things, whereas **figura** usually points to some past happening which is an image of something belonging to a later period in history. It involves historical-redemptive perspectives. Thus (a) in this passage Paul, in reflecting on an Old Testament event, is not talking about murmuring in general, but about murmuring against God's redeeming acts in the wilderness pointing forward to Christ the Rock. Also, (b) Paul views this wilderness history as organically related to the New Testament church, redemptively updated — but not moralistically in a one-to-one relation. Note: "These things were written for our instructions, for us upon whom have come the end of the ages." And (c) Paul views this ancient history as actual concrete happenings, not as moral examples and illustrations, or as audio-visual aids. Rather they are mighty acts of God in the life of his people on the way to Christ, for the instruction of people like us who live on this side of the cross and the empty tomb.

Escape from Moralism

The tragic effect of moralism then — although this is not the intention of the moralist — is that it actually gets in the way of God's confrontation with man. When moralism takes over we are left with only a book and its scholastic-moralistic content. Only in a secondary sense then is it God with whom we have to do.

Escape from moralism calls for the recognition that the Bible as Word of God is centrally the way in which God confronts us — along with His Word in creation and His Word incarnate in Christ. It bears infallible testimony to Jesus Christ and in a mysterious way attaches us to Christ. There is therefore no true knowledge of God or of Christian living except through Jesus Christ. He makes the Bible God's Word to us in the words of men.

When Jesus Christ confronts us personally in the message of Scripture (seen as a whole, of which He is the center and apex), then God's Word lays claim to our entire life, of which morality is but one aspect. Not just our relation to our neighbors, but our entire **way of life** must conform to His Word. The Bible, in short, is not a book of moral lessons, but a Word of power for all Christian living.

---

* Adapted from an earlier public speech and an article appearing in the **Christian Educators Journal.**

Pastoral Counselling

FREEDOM

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Today I would like to talk to you about "Freedom." I believe it was Franklin Roosevelt who talked about the "Four Freedoms": the freedom of fear, want, war and depression. Now somehow or other we never fully attained any of these. We are still subject to the fear, we still have wants in our country, there are wars and depressions. I do believe that there is certain freedom that we need because it is one of the deepest needs in the human heart to be free. You see it in these pictures in the paper of prisoners of war with their gaunt looks and as they return back to the arms of their loved ones they can say, "I'm free again." You see it in a person who has been sick for awhile, who has suffered pain, who can say "I'm free from my pain." We often see it in people who have been in a hospital like ours, who have been distressed, have had great problems, and find essential relief to say, "I'm free again." But as Christians I feel that we do have freedom, freedom in Christ, or as Jesus puts it," The truth shall make you free." I think these freedoms about which we think are the basic freedoms of life.

We need to be freed somehow or other from the power that sin has over us. We meet an alcoholic and one of the most difficult things for him to do is to say, "I am an alcoholic." This is always the first step he must take in his treatment if he wants to attend Alcoholics Anonymous. But there are too many who say, "Well, I can quit any time I like." They do not feel that they are slaves to their drink, yet they are driven by a compulsion and when they quit drinking they have withdrawal symptoms. It is not as easy as all that — just simply to say, "Well, I am free, I am not bound by it."

Today we see the strange power that drugs have over people. Often young people will start with an evening in which a group smokes marijuana and it gives them a few thrills and it does not seem to harm them any. Pretty soon they will have something that is a bit more exciting and get harder drugs and finally they are so enslaved to their habit that they cannot get rid of it. It was rather striking to me that men like Art Linkletter and men in the government have been saying that the only thing that really sets people free from the desire for drugs seems to be the influence of the gospel, the spiritual values that people seek, so that in their search for adventure they find something that is solid and they need not return to their drugs. They find the same kind of power that works in families — you know a family just doesn't go to a divorce court. Before this has happened there are little things that begin, little quarrels and little things that bring about differences of opinions and gradually they become bigger and instead of being angry at each other, they begin to hate each other and pretty soon there is separation and there is divorce, but it is one of these things that begins with a little thing and then the cycle grows until people cannot get themselves rid from it all. We need to be free from those kind of powers in our lives, that drive us to hatred and to lead us to love.

Another kind of freedom that we need in life is the freedom from the feelings of guilt. I know there are many feelings of guilt that are sick and grow out of the fact that the person is not well but there are also feelings of guilt that are healthy, that have been justified. When we have committed some great sin in our lives, a sin that we have not confessed either to those against whom we have transgressed or before God, we need to be rid of that aching, gnawing power of the conscience within us that condemns us. Here again I think you can find all kinds of psychological reasons and many will help, particularly if the feelings of guilt are sick ones but if there are healthy feelings of guilt, there is one answer — the truth shall make you free — the truth you see in Christ. It is good for us to let our conscience speak and to let it condemn us — to be like David who said, "Against Thee have I sinned and done this evil" or the jailer who cries out, "What must I do to be saved?" We need this kind of thing so that when we come out of the darkness or we face some tragedy in life, we can find the truth that makes us free. I am a little afraid that often when our conscience begins to bother us, we take a sleeping pill or we try to find some other way out in order to escape the guilt feelings but to be really free from guilt we have got to find it in the Christ of Calvary.

There was a time when people lived with a lot of fears — they used to talk a lot about the problems, goblins and demons, and we began to rejoice so much that we no longer have these kind of fears anymore; that people do not look at this world as being filled with devils and that we are not afraid of goblins that come, or spooks that bother us and possibly it is good that we got rid of those feelings of fear that grow out of us. But when we have gotten rid of the feelings of these strange forces, we substituted for it a lot of other fears, and a lot of other anxieties, and a lot of other tensions. You listen to the news and you read the magazines or you watch T.V. a little bit; you find that as we live in this world there are so many things that could make us afraid. You think of the crimes, of the multiple murders of which we heard so much lately, or the conflicts that there are between races, the riots and the struggles that there are in the streets of our cities. Surely we could be afraid, not of goblins, but of things that may be a lot more real than that. How do you find freedom from that? We have got to learn to live as those who know that this is our Father's world and that it is a well-ordered world after all, in spite of all the problems that beset mankind. And to believe, too, that these things will work together for good so that our generation does not cause us to be filled with fear but that we can see the challenge of our times. But then I feel also in our Christian life, we need a greater sense of freedom.

A lot of people will say when you ask them about their spiritual life, "Well, I go to church — I pray, read the Bible — I do not drink or smoke — I do not run around with my neighbor's wife." Such a person has set up a lot of rules and regulations, particularly a lot of negative little rules. I do not like that way of living. There is no freedom there, there is no joy, no real satisfaction. The Pharisees of Jesus' day lived that way. They had to pay the tithes and even counted off the little seeds which are smaller than our flower seeds and to give a tithe to the Lord. I rather like the idea of Paul when he says, "It is the love of Christ that overmasters me." I would dare you to venture out into a Christian life that isn't limited by all kinds of little regulations, "do's" and don'ts", but a Christian life which wholly follows the Lord. To me that gives a new sense of freedom. The fact that we are new creatures in Christ, that we need not fear the future because of the fact that we can follow Jesus wherever He leads and through whatever pathways we must go, even through the valley of the shadow. The freedom of the Christian is not just obtained by an emancipation proclamation, it is not just obtained by signing a bill of rights or having a declaration of independence but it is joining with a living, loving person who still says if you follow Him, you are following the truth. This is the truth that makes men free.

I do not think we ought to be slaves. I think we ought to live as free men, free in Christ, for this brings joy and satisfaction. This helps us to live above the level of fear and anxiety, to live healthy lives.

THOUGHT FOR TODAY: We must not be driven by the whiplash of the law but we should be drawn by the love of the Savior. We should not feel that we are compelled to follow because there is something driving us but because we are moving on toward loftier ideals and that these ideals are found in a living, loving person, Jesus Christ.

DE BIJBEL

Door al de eeuwen heen is de bijbel een van de meest gekochte boeken van de wereld geweest. Dit is waarschijnlijk geen ander boek te beurt gevallen. Er moet dus wel iets bijzonders aan de bijbel zijn. Maar wat is dat bijzondere? Men kan natuurlijk als reformatorisch christen zeggen, dat de bijbel het Woord van God is, maar is er dan alles van gezegd?

Om een indruk te krijgen van de vele vragen die er zijn rondom de bijbel moet men het artikel van Dr. Spykman elders in dit nummer lezen. Het is in eenvoudig Engels geschreven en het verdient ons aller aandacht. In ons volgend nummer zullen wij artikelen van Dr. Schrotenboer en van Dr. H. M. Woudstra plaatsen, die eveneens over de bijbel gaan.

Wij beleven in onze dagen een religieuze opleving. Er zijn bewijzen voor niet alleen in ons land, maar over de gehele wereld. En de christelijke religie is niet los te denken van de bijbel. Daarom is het van groot belang dat wij ons rekenschap geven, wat de bijbel is, wat hij voor ons is.

Het zou ons niet verwonderen, indien op dit en de volgende artikelen reacties van lezers binnenkwamen. Die reacties zijn welkom en wij zouden een goede discussie over de bijbel verwelkomen.

De bijbel is het boek van God. Niet wat mensen doen of gedaan hebben heeft de nadruk, maar wat God doet en gedaan heeft. De bijbel vertelt ons niet wie God is. Daar is God veel te groot en te onbegrijpelijk voor. Een boek zou nooit God kunnen beschrijven of omvatten. Maar de bijbel zegt ons wel wie God VOOR ONS is. Het gaat God in de bijbel niet om mensen of om volken of om omstandigheden, het gaat God in de bijbel om Hemzelf. Daarom kan de bijbel zo moeilijk te begrijpen zijn. Want dat gaat tegen ons in. Of wij het willen erkennen of niet, maar wij allen zijn op onszelf ingesteld, wij willen onszelf dienen. En dan komen wij daardoor zo vaak in botsing met de bijbel. Zelfs in Zijn troost en bemoediging, zelfs in onze zaligheid is het God in de eerste plaats om Zichzelf te doen. Daar willen wij niet aan. Daar zet zich ons egoisme tegen af. Daarom verstaan wij de bijbel zo slecht. God eist ons gehele leven en het gehele mensenleven voor Zichzelf op. En als wij de bijbel bestuderen, dan zoeken wij niet in de eerste plaats naar bemoediging en troost, maar dan zoeken wij in de eerste plaats naar God. God is in Zijn Woord te vinden, want dat Woord is Zijn zelfopenbaring.

Wij beseffen heel goed, dat wij hiermede iets zeggen, dat waarschijnlijk een weerwoord uitlokt. Dat is heel best te begrijpen en dat is ook helemaal niet erg. Want samen moeten wij worstelen om de bedoeling Gods in Zijn Woord te verstaan.

Als zo'n discussie op de juiste toon wordt gevoerd en als men daarbij "de ander uitnemender acht dan zichzelf", kan dit alleen maar opbouwend werken. Aan zo'n discussie hebben wij behoefte.

D.F.

Synodeflitsen uit Nederland

De Informatie Dienst van de Gereformeerde Kerken (syn.) in Nederland schrijft ons als volgt:

Lange tijd heeft de synode gesproken over de vraag naar een nieuwe belijdenis van het geloof der kerk, afgestemd op de vragen van deze tijd. Kunnen we die opstellen? Nee, zeiden sommige synodeleden ronduit. We zijn daaraan niet toe. Er zijn te veel verschillen in geloofsbeleving. Anderen vreesden dat zo'n nieuwe belijdenis tekort zou kunnen doen aan wat de kerk door de eeuwen heen aan de oude belijdenissen te danken heeft. Toch waren er ook heel wat synodeleden, die ondanks deze bezwaren de poging wilden wagen om het belijden der kerk opnieuw onder woorden te brengen. Dit heeft tenslotte geleid tot een besluit, waarin niet meteen van een nieuwe belijdenis sprake is, maar waarin het in eerste instantie gaat om een geloofsgetuigenis.

Het synodebesluit luidt letterlijk: "Met betrekking tot de vraag naar een nieuwe belijdenis spreekt de synode uit: Het is van groot belang te trachten tot een eenparig geloofsgetuigenis te komen in een duidelijke taal en in verband met de vragen van deze tijd, als een mogelijke weg tot een nieuw belijden in gemeenschap des geloofs met het belijden der vaderen. De synode besluit: een deputaatschap te benoemen met de opdracht zo mogelijk aan dit verlangen van de synode te voldoen, door een dienovereenkomstig concept aan de volgende synode aan te bieden".

Tot zover dit besluit. We moeten nog van een andere beslissing melding maken, waar eveneens lange discussie aan vooraf ging. Dat was de vraag om verandering van de ondertekeningsformulieren, waarop ambtsdragers hun "volledige instemming" met de belijdenisgeschriften moeten betuigen. Dat er bezwaren tegen inkleding en betoogtrant van de drie formulieren van enigheid kunnen zijn, was al door de vorige synode vastgesteld. Maar zijn er nog andere factoren, die het vragen van "volledige instemming" in de weg kunnen staan? Daarop heeft de synode "genuanceerd bevestigend" geantwoord en zij besloot dan ook een commissie aan het werk te zetten met de opdracht nieuwe ondertekeningsformulieren te ontwerpen.

De commissie kreeg duidelijke richtlijnen mee. De synode stelde namelijk, en we citeren nu maar weer letterlijk het besluit, dat deze formulieren o.a. de volgende elementen zullen bevatten:

1. De erkenning van de Heilige Schrift als het Woord Gods, de gezaghebbende openbaring van het evangelie Gods in Jezus Christus en aldus als de enige regel en richtsnoer voor geloof en leven.
2. De belofte zich trouw te houden aan de leer der kerk in enigheid des geloofs met de drie katholieke symbolen en de drie formulieren van enigheid.
3. De bereidheid enerzijds om zo enig stuk van dit kerkelijk belijden in tegenspraak met Gods Woord geacht wordt, daarvan uit de drang der broederlijke liefde bij de kerkelijke vergaderingen getuigenis af te leggen en anderzijds om zich aan het oordeel der kerk te onderwerpen wanneer deze op enig punt van de leer de gehoorzaamheid aan de Schrift en de enigheid van geloof en belijden op een evidente en voor haar onaanvaardbare wijze zou zien aangetast of weersproken.

Een in te stellen deputaatschap zal dit laatste punt nader uitwerken. In dit verband deed de synode drie suggesties: een grotere mate van nuancering in de censuur over de predikanten en over de hoogleraren in de theologie; een actiever betrekken van de classes in het confessioneel toezicht van de ambtsdragers op elkaar; de verhouding te bezien tussen judiciële en justitiële leertucht. Met judicieel wordt bedoeld: het veroordelen van verkeerde meningen en met justitieel: niet alleen veroordelen, maar ook schorsen en eventueel afzetten.

Zouden de oude formulieren van enigheid gewijzigd kunnen worden? Ook die vraag was naar voren gekomen. Nee, antwoordde de synode, daar moeten we niet aan beginnen. Immers: de drie formulieren van enigheid vormen ieder voor zich naar betoogtrant en intentie een dusdanige nauwe samenhang, dat een objectieve omschrijving, c.q. isolering van deze factoren een moeilijke zaak is. Een incidentele inhoudelijke wijziging vanuit eigentijdse overwegingen aangebracht, zou zeer ingrijpende gevolgen hebben voor het geheel van dit belijden.

Met deze beslissingen kwam de synode aan het eind van een vergaderperiode, die vier weken duurde. In de laatste week van november komt de synode weer bijeen. Wellicht komt dan het rapport over het oorlogsvraagstuk aan de orde. Ook dan hopen we U weer flitsen te geven uit de vergaderingen.

Jac. B. Looijen.

Ieder het zijne

Er is in de wereld veel goed en veel kwaad
het hangt er vanaf aan welke zijde je staat.
M'n buurman, 't is jammer, hij is zeer begaafd,
is slecht voor zijn vrouw en aan de drank verslaafd.
O God, ik heb me heus voor hem uitgesloofd
en 't is niet mijn schuld, dat hij niet gelooft.

Een man op mijn kantoor is zeer eigenwijs,
gelooft niet, als ik, in een echt paradijs
en dat U alle zondaars in eeuwigheid bestraft
en dat de Bijbel waar is van kaft tot kaft.
O God, ik heb me heus voor hem uitgesloofd
en 't is niet mijn schuld, dat hij niet gelooft.

Jansen van twee hoog zit in de Kerkeraad.
Hij rookt nog steeds sigaretten en houdt geen maat.
Hij leest wel in de Bijbel, maar doet niet wat er staat
en als je hem dat zegt, wordt hij ook nog kwaad.
O God, ik heb me heus voor hem uitgesloofd
en 't is niet mijn schuld, dat hij niet gelooft.

Genoeg, brave Christen, ik weet wie je bent.
Ik heb de broer van de verloren zoon herkend.
Je bent een farizeeër, inplaats van een perfect,
maar 't ergste vind ik wel, dat jij dat zelf niet weet.
Als jij niet op je zelf, maar op Mijn kracht vertrouwt,
dan heb je niet op zand, maar op een Rots gebouwd.

God, ik geef ieder het zijne,
'k ben trouw in het grote en kleine,
goed voor de kinderen, m'n vrouw en mijn man,
zodat niemand een vinger op mij leggen kan.
Nu ja, 'k geef toe, dat ik wel eens faal,
Maar dat is toch mens'lijk, dat doen w' allemaal.

Mens jij geeft niemand het zijne,
want al wat je hebt is het mijne.
Als jij in je naaste zoveel fouten ziet,
herken je in die ander jezelf nog niet.

De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

GOD'S WOORD HOUD STAND IN EEUWIGHEID, EN ZAL GEEN DUIMBREED WIJKEN.

Met medewerking van de EVANGELISCHE RADIO EN TELEVISIE OMROEP brengt de STICHTING IN DE RECHTE STRAAT haar eerste FILM PROGRAMMA IN CANADA om nader inzage te geven van het EVANGELISATIE werk dat in de afgelopen 10 jaar is gedaan voor ex-priesters die om des gewetens wille hun kerk moesten verlaten. Tot op dit ogenblik zijn meer dan 100 priesters door de Stichting opgevangen, waarvan velen predikant zijn geworden.

Vorig jaar heeft de Evangelische omroep op Hervormingsdag een televisie-uitzending besteed aan het werk van de STICHTING, geconcretiseerd in de levens- en bekeringsgeschiedenis van een ex-priester, die door de Stichting is geholpen, nl. de Italiaan RENATO di LORENZO, die predikant is geworden in Italië. DE FILM IS IN KLEUREN in de Nederlandse taal. De film laat U tevens zien De Wartburg in Velp — Gezin Hegger, etc. De recentie van de film heeft U kunnen lezen van Ds. P. Jonker al eerder indit blad. Na afloop van de film DE STRAAT DIE DE RECHTE HEET geeft Ds. Hegger via de film een korte toelichting en geeft Ds. Hamers een slotwoord.

De Stichting heeft zich steeds meer moeten begeven in vraagstukken welke zowel bij Rome als bij de Reformatie in diskussie zijn. Een der vraagstukken is de verzoening met God door het plaatsbekledend lijden en sterven van Christus, door de R.K. nieuwe Katechismus ontkend, maar ook door de gereformeerde predikant Dr. H. Wiersinga. Ds. Hegger heeft hierover een vraaggesprek gehad voor de T.V. Ook de film van dit T.V. interview zal op deze avonden worden vertoond, zodat dit wellicht een goed uitgangspunt kan worden van een boeiende onderlinge bezinning hierover. Via dit T.V. interview kan de gemeente op gemakkelijke wijze kennis maken met een onderwerp waar de synode van de gereformeerde kerken in Nederland te maken krijgt.

Wij menen een beroep te moeten doen op alle Calvinistisch gezinden zoveel mogelijk deze avond te gaan bezoeken. De toegang is vrij, collecte ten bate van de stichting.

De vertoning van de film zal worden verzorgd door de HOLLAND FILM SERVICE. Aanvrage voor dit reformatorisch filmprogram kan direkt worden gericht aan Holland Film Service, 171 Church St., Apt. 105, Brampton, Ont. Telephone 459-3711; after 7: 457-1119.

Kerstfeest in Holland

Wees er óók 'n beetje bij!

Dagenlang bij uw vader, moeder of andere familie in Nederland. Dat kan, op echt opvallende wijze, als u bij hen 'n prachtig Kerstpakket laat bezorgen via de Stichting "Holland's Feestpakket", Den Haag, Nederland. U maakt ze dolgelukkig.

KERSTPAKKET: • De beroemde Kerstkrans met pure amandelspijs, ca. 500 gram • Flacon natuurzuivere druivensap • De originele Kerststol met sucade, krenten en rozijnen, en rol amandelspijs; ca. 1 kg. • Blik overheerlijke perziken • Doos Kerstblaadjes van verfijnde chocolade • Doos banketbakkers kaassticks • Blikje getruffeerde paté • Doos tabletjes van zachte pepermunt, met chocolade gecouvreerd • Deventer kruidkoek • Twee soorten kaas, samen als klok verpakt • Kerstkaars op voet, als tafeldecoratie, vol chocoladepastilles • Gezellige aanbiedingskaart met uw allerbeste wensen. Prijs C$14.50. Daarin is alles begrepen. Alls verpakkingsmaterialen, de vracht, de verzekering, de bankkosten. Alles.

JUWEELPAKKET: • Vorstelijke doos met 96 stuks allerfijnste chocolade-assorti • Een even royale doos met 56 zuivere vruchtenkoekjes • Zeer goede en mooie dames- en heren zakdoek. Desgewenst kunt u 2 dames- òf 2 herenzakdoeken bestellen • Ook hier een leuke aanbiedingskaart erbij. Prijs C$8.75. Alles inbegrepen.

GROOT FEESTPAKKET: • Magnifieke roombotercake van ca. 900 gram, versierd met bloemmotief van marsepein • Blik kaastabletten • Flacon druivensap • Deventer kruidkoek • Maxidoos hazelnootbonbons • Pak originele theebeschuitjes • Twee soorten kaas, samen verpakt als klok • Luxe set van 3 confiture-soorten, in potjes • Sierbox met praliné chocolade-hartjes • Blik Italiaanse perziken • Pak moccawafels • Ook hier de aanbiedingskaart erbij met uw beste wensen. Prijs C$14.50. Ook weer alles inbegrepen.

(Juweelpakket en Groot Feestpakket kunt u het gehele jaar door bestellen, voor welke gelegenheid dan ook.)

HOE BESTELLEN?

Schrijf een briefje aan C. Vanden Top, Box 190, Grimsby, Ontario. Vermeld daarin, *welk geschenkpakket* u bestelt, *bij wie in Nederland* het bezorgd moet worden, *en wanneer precies.* S.v.p. ook uw eigen adres vermelden.

Sluit bij die brief tegelijk de betaling in. Hebt u een personal account bij een bank, schrijf dan thuis de betaling uit en stop die in dezelfde enveloppe. U kunt ook een bankcheque of money-order bijsluiten. Laat die uitschrijven op naam van C. Vanden Top, Grimsby, Ontario.

Na binnenkomst ontvangt u steeds meteen een bevestiging.

Is het niet heel gemakkelijk? En u krijgt volle waarde! Immers geen dure vervoerskosten (wèl als men zelf 'n pakket zou verzenden). Ook geen 10 tot 30% invoerrechten. Wel 100% zorgzaamheid!

Wees er óók bij met Kerstmis!

CALVINIST-CONTACT geeft

GRATIS RETOUR VLIEGPASSAGE TORONTO-AMSTERDAM

voor een ieder die 30 nieuwe, betaalde abonnementen aanbrengt vóór 31 januari 1972, en twee passages voor een ieder die ons 50 nieuwe betaalde abonnementen aanbrengt.

U behoeft de nieuwe abonnementen niet tegelijk aan ons te zenden. Wij houden het voor U bij tot eind januari.

MAAR DIT IS NIET ALLES.

Als U ons 20 nieuwe, betaalde abonnementen opgeeft vóór 31 januari 1972, mag U kiezen tussen

EEN GESCHENK-CERTIFICAAT VOOR $30.00

te besteden waar U wilt,

of

Alle acht delen van "DE BIJBEL IN DE NIEUWE VERTALING VAN HET NEDERLANDS BIJBELGENOOTSCHAP MET VERKLARENDE KANTTEKENINGEN."

Indien U ons 10 nieuwe betaalde abonnementen opgeeft vóór 31 januari 1972 zenden wij U

EEN GESCHENK-CERTIFICAAT VOOR $15.00,

te besteden waar U wilt.

U hebt ± drie maanden tijd. De prijzen zijn het winnen waard. Calvinist-Contact heeft nu ruim 9000 abonnementen, maar er zijn nog ongeveer 6000 mensen alleen in Canada, die Calvinist-Contact nog niet lezen en het toch zouden moeten hebben.

Alle nieuwe abonnementen moeten betaald zijn, anders tellen ze niet mee.

Laten we het samen een grote campagne maken!

VAN ANDERE DRUKPERSEN

Stukje Bijbel in de praktijk

Tandarts J. Schneider vertelde dezer dagen — als gast van het Algemeen Dagblad — een leerzaam verhaal. Zoiets gebeurt gewoon. Het kan in uw eigen straat zijn, best mogelijk. Soms blijkt dan ineens dat we helemaal mis zitten met ons oordeel. Daarom nemen we het hier graag over:

Ik moet u een verhaal vertellen, dat niets met het buitenleven maar des te meer met het gewone leven te maken heeft.

Een goede kennis van ons woont in een nieuwbouwwijk. U kent dat wel: Een opeenstapeling van flats tegenover een opeenstapeling van flats. Hij is niet getrouwd, zonder dat iemand zich hierover ongerust maakt. Hij houdt van gezelligheid, heeft veel vrienden en vriendinnen, familie en kennissen en daarom veel aanloop.

Overdag is hij niet thuis, maar 's avonds is het er gezellig. Hij houdt er niet van de overgordijnen te sluiten. Hij heeft niets te verbergen en zo leeft hij in een doorkijkhuis. Schemerlampen aan, krantje, bezoek, koffie, drankje en wat nog meer bij gezelligheid hoort.

Aan de overzijde heeft hij iemand ontdekt, die zijn doen en laten graag inde gaten houdt. Iedere avond staat zij (want het is een zij) in een hoek van het raam te gluren naar wat zich in zijn huis afspeelt. Zij waant zich onzichtbaar, maar door indirekt licht uit haar keuken ziet hij haar toch staan.

Het doet hem weinig, maar je gaat je er op de duur nochtans aan ergeren. Altijd dat gegluur vanuit dezelfde hoek wordt toch ergens een obsessie, maar om daartegen dan de gordijnen te sluiten, daarvoor is hij te openhartig — onder de zinspreuk: Iemand moet maar doen wat die iemand niet laten kan. Het zal wel om de roddel begonnen zijn, maar daar heeft hij geen boodschap aan.

Dan komen zijn zuster en haar man een keer op bezoek. Hij vertelt van de glurende overbuurvrouw, wijst de plaats aan waar zij altijd staat en ... ze staat er weer. De zwager heft in een overmoedige bui zijn glas en drinkt de kijkster zogenaamd toe. Dan gaan ze weer zitten en zetten het gesprek voort.

Even later wordt er gebeld. Wie schetst hun stomme verbazing als spoedig blijkt, dat de overbuurvrouw op bezoek is gekomen. Zij stelt zich voor en bedankt hartelijk voor de vriendelijke uitnodiging om iets te komen drinken. Zij is altijd maar alleen, haar man is er vandoor en zij is achtergebleven met drie kinderen. Daarom kan zij nooit weg, vrijwel niemand komt haar bezoeken en daarom — vertelt zij — heeft zij steeds zo genoten van de gezelligheid die zich bij haar overbuurman afspeelde.

Daar stond zij avond aan avond naar te kijken. Zij nam genoegen met het genoegen van anderen, wel wetend dat zij er buiten stond en toen ineens dolblij in de veronderstelling dat zij er ook bij mocht horen. Dank zij het verkeerd begrepen gebaar van de zwager.

De zogenaamde gluurster blijkt een naar aanspraak hunkerend medemens te zijn. Het werd een bijzondere avond voor deze mensen, waarvan één zich zo in de ander vergiste dat hij er nog steeds niet over uitgepraat is, hoewel het al weer een hele tijd geleden gebeurde. De buurvrouw is inmiddels verhuisd, maar nog steeds horen zij van elkaar.

Wie van u nu ook nog op een huwelijk hoopt, mag rustig blijven hopen, maar daar gaat het in dit ware verhaal niet over. Het gaat over hoe verkeerd wij een ander vaak beoordelen. Oordeelt niet, opdat gij niet veroordeeld wordt. Gewoon een stukje bijbel.

Uit: Fries Dagblad.

"EXCELSIOR STOFZUIGERS"

Nieuw model 8000

IMPORTEUR:

JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

EEN ADVERTENTIE IN C.C. BRENGT RESULTATEN!

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door ORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(15)

O joe krieg nog een babbelaer, zegt Neeltje's moeder dan, terwijl ze met een koekepan naar de tafel komt. Ze giet de taaie bruine massa die daar in heeft staan afkoelen op het tafelzeiltje en knijpt er twee dotten af die ze in haar grauwe handen tot ballen rolt en aan de kinderen geeft. Pas als de deur veilig achter hen dichtslaat, kan Fransje zich overgeven aan het zoete genot van de warme kluit.

De lust om te spelen is hem echter vergaan. Hij vermoedt dat Neeltje over haar kerstboom zal blijven doorzeuren en pochen en daarom wendt hij voor: Ik gae naer uus; 'k mo even gaen pissen. Er is heus geen noodzaak, maar hij neemt zich voor dat hij, om niet te liegen, het in elk geval zal proberen. Het gelukt hem inderdaad, en dus is zijn consciëntie gerustgesteld.

Moeder zit juist bij de tafel koffie te drinken. Als hij zich van zijn muts en jas ontdaan heeft, komt hij stil naast haar staan. Er is nog een beetje gereserveerde houding tussen hen, en hij weet niet goed hoe hij een gesprek moet beginnen. Na enig aarzelen vraagt hij:

Poete, waerom aen de mensen kesbômen?

Moeder kijkt hem onderzoekend aan, verwonderd dat hij weer op dat onderwerp terug komt. Ze antwoordt:

O, omdat ze 't moai vinnen zeker.

Ja, mae waerom *aen* ze een kesbôom? vraagt hij nog eens, met nadruk.

Moeder begrijpt waar hij heen wil en zegt: Overmorgen is 't Kossemisse. Dan is 't eigenlijk een bitje zondag. Dan gaen de mensen nae de kerke, en dan dienken ze der an dat 'n Ière Jezus geboren is, ièl laank geleen. Den Ière Jezus is de Zeune van den Ière, en Die is 'n klein kindje eworren, net zôà jie ewist eit. En op Kossemisse vieren me Z'n verjaerdag.

Oe oud is 'N dan, at 'N wee verjaert?

Moeder begrijpt dat ze zich verkeerd uitgedrukt heeft en legt uit:

Den Ière Jezus is nie zô ièl oud eworren. Toen at 'N groat was, aen lillike mensen 'N doad'emaekt, en toen is 'N begraeven. Mae drie daegen laeter is 'N wee levendig eworren, en een steutje laeter is 'N wee terug'egaen nae den emel, nae Z'n Vader, nae den Ière.

Wae was Z'n moeder dan?

Moeder zucht. Ze weet dat dit een lang vraaggesprek gaat worden, en ze beseft dat ze niet bekwaam is de heilsgeschiedenis begrijpelijk uit te leggen tegen een kind van goed drie jaar. Toch mag ze zich er ook niet gauw vanaf maken, en zo goed als ze kan verklaart ze het doel van Christus' komst op aarde. Bij wijze van toepassing voegt ze er aan toe:

Je mô mae vee van den Ière Jezus ouwen, want Ie ieuw ok zô vee van kleine guust. Toen at 'N nog op de wereld was, namt 'N kleine guust op Z'n schoat, zô vee ieuwt 'N van der. En dat doet 'N nog. En a-je an Z'n vraegt of a-je Z'n kind mag wezen, en je miènt dat echt waer in jen arte, dan doet 'N dat ok. Dan neemt 'N j'an as Z'n kind.

Fransje is geruime tijd stil. Blijkbaar is hij het gehoorde aan het verwerken. Er ligt een peinzende uitdrukking op zijn gezicht, en Moeder ziet met verwondering een vreemde zachtheid in zijn ogen. Maar dan keren zijn gedachten weer terug naar hun oorspronkelijk uitgangspunt en dus vraagt hij:

En waerom aen de mensen dan een kesbôom op Z'n verjaerdag?

O, dan dienken ze zeker as ze fièst vieren.

Waerom vieren oans dan ok gin fièst?

O, dat doe me. Mae daer ei-je gin kesbôom voe noadig. A-je Z'n kind bin, dan bi-je zô blieë vanbinnen, dan ei-je gin kesbôom mae noadig.

Poete, bin jie ok zô blieë vanbinnen in je lief?

Ze kijkt hem aan. Langzaam zet ze het kopje koffie terug op tafel. Ze haalt hem zacht naar zich toe en zet hem op haar schoot. De afgrond tussen hen is er niet meer, en met vochtige ogen zegt ze: Ja m'n kind, Poete is soms ièl blieë vanbinnen. En 'k ope dâ jie ok ièl blieë zâ worrren, zô blieë, zô blieë .... Want dan zû-je zô es ziengen, a-je laeter bie Z'n mag kommen in den emel!

Kerstdag brengt Fransje inderdaad blijdschap, al is die niet hoofdzakelijk van de soort die Moeder op het oog had. Hij voelt de afwezigheid van een kerstboom niet eens als een gemis, en ook deert het hem in het geheel niet dat het geen traditionele witte Kerstmis is. Integendeel, dat feit werkt er toe mee dat hem een onverwachte vreugde te beurt valt.

Het is zo buitengewoon zacht buiten voor de tijd van het jaar, dat het wel op een vroege voorjaarsdag lijkt. Vader maakt daar gebruik van om de groentetuin achter 't huis verder klaar te spitten, waar hij nog steeds geen tijd voor gehad heeft. Bram en Eine helpen hem daarbij. Maria helpt Moeder met het ochtendwerk, zodat ze daar reeds mee klaar zijn als het tijd is om koffie te drinken. Arjaan en Kees zijn naar hun vriendjes, en Wantje zit begerig door Maria's poezieboek te bladeren.

Vader en de jongens komen ook koffie drinken, en er hangt een gezellige atmosfeer van een vrije dag in den uze. Die wordt ook nog verhoogd door de heerlijke geur van bradend vlees dat op de kachel staat, iets dat maar heel zelden voorkomt. Fransje weet eigenlijk niet wat hij doen moet, maar toch verveelt hij zich geen ogenblik. Zo af en toe is hij al eens bij Vader en de jongens in 't hof geweest, en daarna weer terug in den uze bij Moeder en Maria. Het maakt hem zo maar blij hen allen rond zich te hebben en hen zo opgeruimd te zien.

Tijdens het koffiedrinken komt de kerkdienst van na de middag ter sprake. Gewoonlijk is er met Kerstmis alleen 's avonds maar dienst in de kerk waar Fransje's ouders toe behoren, maar door samenloop van buitengewone omstandigheden zal het dit jaar 's namiddags zijn. Er staat geen dominee in hun gemeente, en dus hebben ze haast altijd leesdienst, behalve de enkele keren dat een konsulent of kandidaat voorgaat. Een van die uitzonderingen zal vanmiddag plaats hebben, daar er namelijk een dominee uit Holland komt preken. Het schijnt dat die met een vrouw uit Zeeland getrouwd is, en dat deze wegens ziekte van haar moeder naar haar ouderlijk huis moest komen, daar de toestand ernstig was. Haar echtgenoot maakt nu van deze gelegenheid gebruik om de ronde te doen in de vakante gemeenten. Vanmorgen preekt hij in een naburige gemeente, vanmiddag hier, en vanavond weer in een ander dorp. Er zullen ook een paar kinderen gedoopt worden, daar er al in geen maanden een predikant in hun midden geweest is.

Het grootste gedeelte van de gesprekken gaat boven Fransje's begrip of interesseert hem niet, maar als Maria vraagt wie er bij Fransje moet blijven, vraagt hij opeens: Poete, oenièr mag ik ok es mee nae de kerke? Mag ik vanmirrig ok mee, ee Poete?

Moeder kijkt Vader aan, om te zien wat die er van denkt. Fransje heeft weliswaar geen zondagse kleren, maar vandaag komt dat er zo nauw niet op aan. Het weer is ook geen bezwaar, en dan kunnen ze allemaal mooi van deze buitengewone gelegenheid profiteren. Vader schijnt er ook geen bezwaar tegen te hebben, en Moeder geeft haar toestemming in de vorm van een vermaning: Mae zû-je dan ièl zoet jonksje wezen en stille zitten in de kerke, en niet praten?

Fransje is bereid om alles te beloven wat maar als mogelijke voorwaarde gesteld kan worden en juichend springt hij door den uze heen en weer. Hij vraagt allerlei bijzonderheden omtrent het begrip kerk, en Wantje neemt heel bereidwillig de taak op zich om die te verstrekken.

Juist als ze klaar zijn met het middageten en Vader gereed is om te danken, zegt Maria: Dae kom Kee van Kapelle! Daar zij tegenover het raam zit, kan ze best zien wie er voorbij gaan op de weg. Alle hoofden keren zich naar het raam, en Fransje ziet nog net een witte muts boven een zwarte omslagdoek achter het huis verdwijnen. Wantje klapt in haar handen en roept: Messchien eit ze wee wè een zaksje peupermentjes bie der!

Allee, wi-je wè es stille wezen, vermaant Moeder, en Vader zegt: Ik a wè allef en allef verwacht dâ ze kommen zou. Daar nu de klink van de achterdeur opgelicht wordt, wordt het gebed zolang uitgesteld tot Kee binnen is. Een stem roept: Volluk! en Moeder antwoordt: Kom er maer in!

Kee is een magere vrouw van middelbare grootte en leeftijd. Ze staat hier bekend als Kee van Kapelle, omdat ze daar woont, een dorp dat zowat anderhalf uur gaans van hen verwijderd ligt. Zij komt wel vaker als hier een dominee is, daar haar eigen kerk ook geen dominee heeft en zij elke gelegenheid waarneemt er een te horen. Ze staat alom bekend als een vrome, godvrezende vrouw, en Vader en Moeder houden veel van haar. Na allen een hand gegeven te hebben, gaat ze op de stoel zitten die Moeder voor haar aanschuift. Ei-je a egeten? vraagt Moeder bezorgd. Schikt anders mae bie, daer is nog genoegt eten over'ebleven. Kee heeft echter al gegeten. Er wordt naar wederzijdse gezondheid gevraagd, en dan zegt Vader: Me wazzen net gerièd om te danken. Zou jie dat mae nie es doen deze kièr?

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN DOMINEES EN GEMEENTEN

(10)

Als Pionier naar Amerika

door JOHN DE HAAS

Reeds spoedig was een geregeld kerkelijk leven ingesteld. Behalve te Holland waren in dezelfde streek gemeenten gesticht te Overijssel, Friesland en Zeeland, die zich aaneensloten en de Classis Holland vormden, welke zich in 1849 aansloot bij de Dutch Reformed Church. Deze aansluiting is echter oorzaak geworden dat in 1857 een scheuring is ontstaan in de kerkelijke organisatie der Gereformeerde Hollanders in de Ver. Staten, daar een deel meende "terug te moeten keren tot het standpunt, dat men in 1849 had verlaten". Hieruit is later de Chr. Reformed Church gegroeid, doch Van Raalte is hiermede niet meegegaan: hij is tot zijn dood toe in de Dutch Reformed Church gebleven. De gemeente, die hij twintig jaren als predikant heeft gediend, heeft zich later wel bij de Christian Reformed Church aangesloten. Dit is nu de Ninth-Street-Church te Holland.

Van Raalte's positie was een zeer eigenaardige. Reeds in Nederland had hij een eigen plaats ingenomen in de Kerken, waarvan hij deel uitmaakte. Het begin van zijn loopbaan was normaal. Doch na zijn vertrek uit Genemuiden begint reeds het buitengewone. Is hij als predikant te Ommen bevestigd en bij zijn vertrek losgemaakt? De notulen der Chr. Afgescheiden Gemeente zeggen er niets van. Ook te Arnhem was hij geen predikant der gemeente. Bij zijn vertrek werd hij dan ook "met toestemming van de gemeente door de kerkeraad, voor zover daaraan behoefte bestond ontslagen als haar leeraar". Hij ging naar Amerika niet als predikant, want hij was niet beroepen, en hij kon niet beroepen worden, want de landverhuizers vormden geen gemeente. Hij ging mee als hunner een. Maar hij werd onbetwist als de leider erkend. Hij was de enige die de Engelse taal beheerste, dank zij de stalen volharding waarmee hij haar had beoefend en was mede daardoor meer waard dan al zijn ouderlingen en diakenen tezamen. In de eerste tijd van de vestiging in Holland was hij behalve predikant en ziekentrooster ook nog vrederechter, houthakker, politieagent, timmerman, geneesheer, verloskundige en landagent.

Ontzaglijk heeft Van Raalte gedaan voor het onderwijs, waarvan hij de noodzakelijkheid maar al te goed inzag. Na veel moeite en strijd heeft hij dan ook in Holland een stichting weten te verkrijgen, in de aanvang eenvoudig opgezet, onder de naam Holland-Academy, die later is uitgegroeid tot een inrichting voor Hoger Onderwijs: Hope College.

Ook van de noodzakelijkheid van een goede pers heeft hij zijn mensen moeten overtuigen. Hij heeft hiervoor veel moeite getroost, en er ook veel verdriet door gehad, maar tenslotte heeft hij het door hem opgerichte blad "De Hope" groot zien worden en veel zegen zien verspreiden.

De eerste jaren, tot 1858 toe, was hij praeses en scriba van de kerkeraad van Holland, ook meestal praeses van de classis. Hij was ook leider van de Volksvergadering, die de staatkundige belangen van de kolonie regelde. Van 1870 tot 1874 was hij president van het Curatorium van Hope College. In 1857 werd hij door de Republikeinse Partij candidaat gesteld voor regent der staatsuniversiteit en op 6 mei 1858 werd hij voorzitter van het Havenbestuur.

In de burgeroorlog van 1861 tot 1865 koos hij uit volle overtuiging de partij der Noordelijke Staten, overtuigd als hij was van het verfoeilijke van het slavenhouden. Het is aan zijn invloed te danken geweest, dat de slavenhoudende gemeenten in de Carolina's niet tot de gemeenschap der Dutch Reformed Church werden toegelaten. In die burgeroorlog spaarde hij zijn eigen zoons niet, doch drong er bij hen op aan, dat zij als vrijwilligers zouden dienst nemen, wat zij ook hebben gedaan. Voordat zij naar het slagveld vertrokken, zei hij: "Jongens, laat ik je één ding zeggen: Ik zie jullie liever dood thuis brengen, dan dat ik zou horen, dat je je als een lafaard had gedragen."

Een van hen viel met zijn afdeling in een hinderlaag. Zijn kameraden gaven zich over, doch hij gaf zijn paard de sporen en ontkwam. Een kogel verbrijzelde echter zijn arm, welke moest worden afgezet. Maar toen hij terugkeerde uit de strijd, kon hij zijn vader recht in de ogen zien: hij was geen lafaard geweest.

In 1867 legde Ds. Van Raalte zijn ambt als predikant neer. Er behoefde zelfs geen formele losmaking plaats te hebben, daar er nimmer enige formele verbintenis had plaats gehad.

Vier jaren later, op 9 oktober 1871 werd het grootste gedeelte van de stad Holland door brand vernietigd. Doch reeds de volgende dag werd er een gemeentevergadering gehouden, en daar stond Van Raalte en sprak met zelfvertrouwen uit, wat leefde in het hart van velen: "Met onze Hollandse vasthoudendheid en onze Amerikaanse ervaring zal Holland herbouwd worden." En zo is het ook geschied. Grootser en luisterrijker dan tevoren is Holland uit zijn as herrezen, en wie thans deze stad bezoekt, kan zich moeilijk voorstellen, dat hier ruim honderd jaar geleden zich zulk een onmetelijk bos uitstrekte. Zoals dit op zovele plaatsen in de Ver. Staten en in Canada het geval was.

Van Raalte is niet zo heel oud geworden: hij overleed 7 november 1876, juist over 65 jaar oud. De harde en zware jaren in Amerika hebben hun uitwerking op hem niet gemist. Doch hij heeft mogen terugzien op een welbesteed leven, dat verteerd is geworden in dienst van zijn God en in dienst van de broederschap. Met grote voortvarendheid en enorme wilskracht heeft hij gewerkt. Hij was een groot man in vele opzichten, de eerste onder de kolonisten. Hij had ook zijn zwakheden; men kreeg wel eens de indruk, dat hij aanmatigend was, dictatoriaal, doch dat komt meer voor bij mensen die voortvarend zijn en dan tegengewerkt worden in hun arbeid door kortzichtigheid of andere redenen. Dan ontstaan botsingen en teleurstellingen. Van Raalte heeft dit ook moeten ondervinden.

Een grote eer is hem in juli 1858 nog te beurt gevallen. Hem, die in zijn geboorteland, na zijn studie aan de Leidse Universiteit niet eens candidaat kon worden in de Kerk waarin hij was opgevoed, werd in zijn tweede vaderland door twee universiteiten tegelijk een ere-doctoraat in de godgeleerdheid aangeboden. Door de Stedelijke Universiteit te New York en Rutgers College te New Brunswick.

Zeggen we teveel, als we ook hierin mogen zien een stukje wonder der negentiende eeuw, ja, meer nog, een stukje genade en ere dat de Here (in Psalm 84) heeft beloofd aan diegenen, die in oprechtheid voor Hem leven?

GROTE UITBREIDING VAN OLIELEIDINGEN IN ZUID-EUROPA

De langste olieleiding van Zuid-Europa is te klein. Er komt een nieuwe leiding waardoor het mogelijk wordt een transportcapaciteit van 90 miljoen ton per jaar te verkrijgen. Begin volgend jaar moet deze nieuwe leiding gereed zijn en krijgt o.a. het industriegebied van Zuid-Duitsland en het havengebied Fos (aan de Middellandse Zee) nieuwe mogelijkheden inzake de voorziening met aardolie. Het gebied van Fos, zie kaart, krijgt een capaciteit voor tankers van 500.000 ton. De nieuwe olieleiding maakt het mogelijk na 1972 een pijpleiding te maken van Karlsruhe naar Stuttgart. Duitsland is ook aangesloten op de pijpleidingen vanuit Genua en Triëst, zie kaart. Het is de bedoeling dat de capaciteit van deze beide leidingen uitgebreid zal worden tot ruim het dubbele van de huidige capaciteit, 33 miljoen ton. Deze uitbreiding moet voor 1976 zijn uitgevoerd en tevens de bouw van nieuwe leidingen naar Regensburg en de omgeving van Bamberg. De totale kosten van de werkzaamheden worden geschat op ruim 200 miljoen dollar. Totaal zijn 10 olieondernemingen bij de uitbreiding van het buizennet betrokken.

SPECIALE AANBIEDING VOOR ABONNEE'S VAN "CALVINIST-CONTACT"

BEHOUDENS VOLDOENDE DEELNAME EN GOEDKEURING DOOR DE REGERING.

van Donderdag	tot Maandag	
10 Febr. 1972	6 Maart 1972	
24 Febr. 1972	20 Maart 1972	
9 Maart 1972	3 April 1972	
16 Maart 1972	27 Maart 1972	(schoolvacantie)
16 Maart 1972	3 April 1972	(2e Paasdag)
23 Maart 1972	10 April 1972	
23 Maart 1972	17 April 1972	
30 Maart 1972	17 April 1972	
30 Maart 1972	24 April 1972	

Retour op de geregelde lijndienst per jet naar AMSTERDAM:

van Montreal	$172.00,	2-12 jr. $ 86.00,	onder 2 jr. $17.20
van Toronto	$190.00,	2-12 jr. $ 95.00,	„ 2 jr. $19.00
van Calgary	$236.00,	2-12 jr. $118.00,	„ 2 jr. $23.60
van Edmonton	$236.00,	2-12 jr. $118.00,	„ 2 jr. $23.60
van Vancouver	$275.00,	2-12 jr. $137.50,	„ 2 jr. $27.50

BOEK NU!!! VOLLEDIGE INLICHTINGEN ZONDER ENIGE VERPLICHTING.

Valentine Travel Service ltd.
1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)
open Monday through Saturday 9 am—6 pm.
Lucas Koops owner

London Travel Bureau
Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141
Herman Koops manager

Wees er òòk bij . . !

(zie uitvoerig bericht op pag. 5)

De levenswijze van de wilde gans

(Canadian Scene) — Toen Jack Miner in 1944 overleed werd door geheel Canada en in vele delen van de Verenigde Staten het oorlogsnieuws voor een moment van de voorpagina's verdrongen om plaats te kunnen maken voor zijn overlijdensbericht.

Dat was een grote hulde aan een man, die slechts enkele maanden schoolopleiding had genoten een een zoon was uit een onbekende boerenfamilie. Door de nagelaten familie werden meer dan 5000 brieven van rouwbeklag ontvangen, van koningen en koninginnen, presidenten en eerste ministers en generaties van minder vooraanstaande condolerenden.

Door de Canadese regering werd ieder jaar een week aan zijn nagedachtenis gewijd en nauwelijks twee jaar voor zijn dood verleende wijlen Koning George VI hem de O.B.E. (Order of the British Empire) — een van de hoogste burgerlijke onderscheidingen in het Gemenebest.

Deze accolades waren welverdiend voor Miner, want zijn hele leven als volwassene was gewijd geweest aan de instandhouding van de trekvogelstand, een carrière waardoor hij op vier na de meest bekende persoon in Noord-Amerika was geworden, slechts overtroffen door Ford, Edison, Lindbergh en Rickenbacker. Ook thans nog leeft de herinnering aan de in Ohio geboren natuurkenner gestadig voort in Kingsville, een plattelandsgemeente, ongeveer een uur rijden verwijderd van de Detroit-Windsor toegangspoort tot Ontario, waar zijn wereldberoemde reservaat in voor- en najaar soms veel meer dan 10.000 bezoekers tegelijk aantrekt om het neerstrijken van grote vluchten trekvogels gade te slaan.

Ganzen en andere trekvogels komen in de herfst naar het reservaat voor voedsel, bescherming en rust op hun lange tocht naar het zuiden. In het voorjaar stoppen de vogels hier weer voor het laatste gedeelte van hun reis naar de broedplaatsen op Baffin Island in sub-arctisch Canada wordt ondernomen.

Om de trekgewoonten van deze vogels te kunnen bestuderen werden ze in een net gevangen en vlug geringd. Iedere ring was voorzien van een bijbeltekst (Miner was een gelovig man), de naam van Miner, datum en plaats. Een groot aantal ganzen werd op deze manier voor een tweede keer gevangen. In 1963 ving men er een die 20 jaar eerder reeds was geringd. Gedurende de 66 jaar dat dit reservaat bestaat is gebleken dat meer dan één derde van de Canadese ganzen die werden gevangen reeds eerder waren geringd.

Bij het overlijden van Miner werd zijn 2000 acres grote land de Jack Miner Migratory Bird Foundation, een filantropische instelling, gesteund door natuurliefhebbers en geleid door een bestuur met dezelfde idealen en principes als de stichter zelf. Zijn twee zonen Manly en Jasper zijn zeer nauw betrokken bij het grote werk dat door hun vader werd begonnen.

Kingsville, de meest zuidelijke plaats in Canada, aan de noordelijke oever van het Erie Meer, ligt net 30 mijl ten zuiden van Windsor. Het reservaat is het gehele jaar door op zichzelf reeds een attractie. Maar zij die een speciale trip maken om de trekvogels te zien worden aangeraden om tussen 3 en 4 uur van half maart tot half april of eind oktober en begin november te komen. Zondags is het gesloten.

— Ontario Department of Tourism & Information.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Bent U reeds lid van

"HOLLAND CHRISTIAN HOMES INC."?

Ons doel is het oprichten van een tehuis voor ouden van dagen van Nederlandse afkomst en behorende tot de kerken der Reformatie.

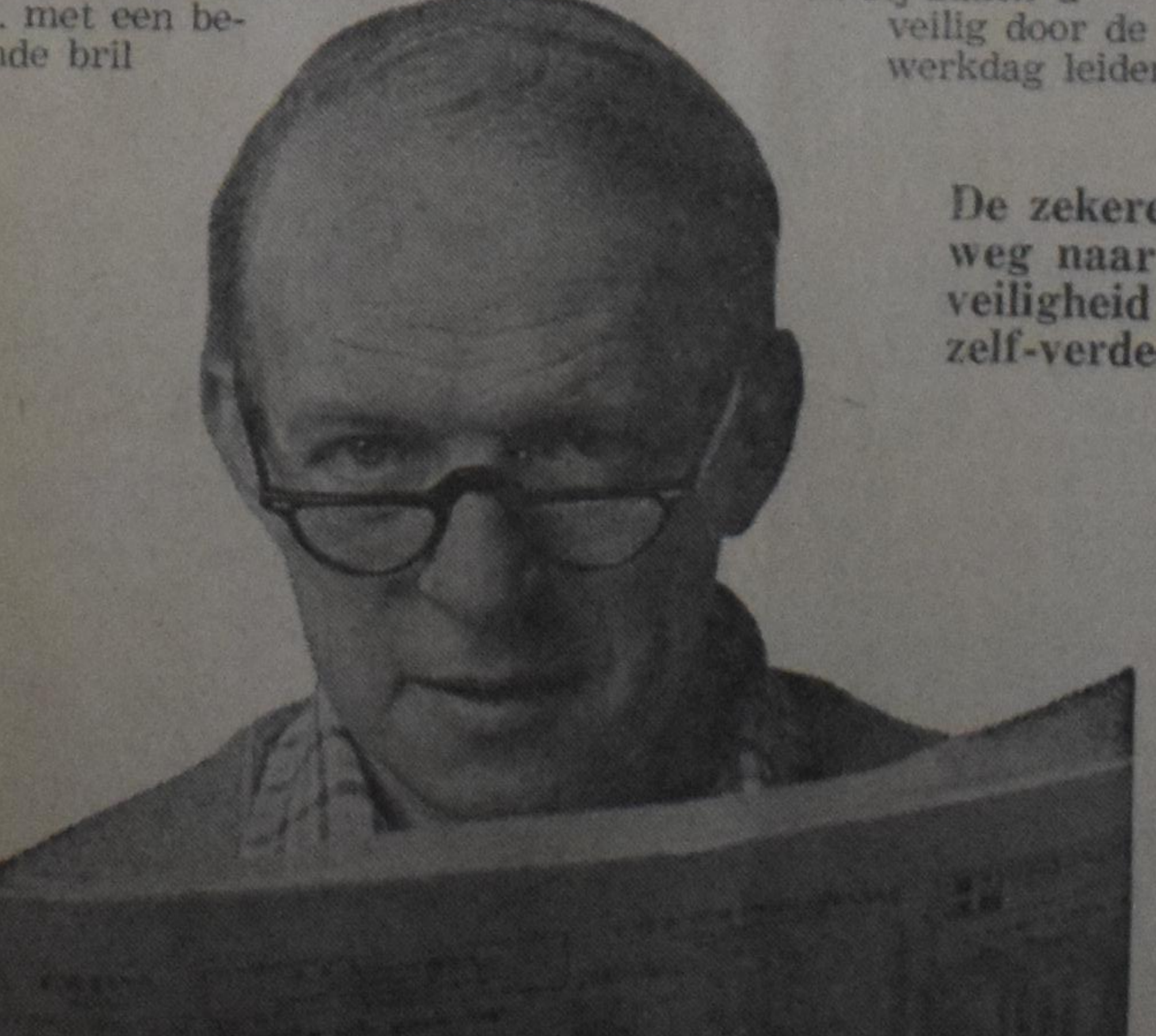
Lidmaatschap bedraagt $5.00 per jaar.

Zend uw betaling aan: Holland Christian Homes Inc., P.O. Box 4127, Station D, Hamilton, Ont. Voor inlichtingen schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

Uw ogen - uw belangrijkste middel tot zelfbescherming

Het beste middel dat u ooit kunt bezitten voor zelfbescherming zijn uw ogen. Alleen al dat u weet wat er om u heen gebeurt is een grote hulp om ongelukken tijdens uw werk te voorkomen. Het is dus een gezond standpunt, o.a. met een beschermende bril uw ogen te behoeden tijdens het uitvoeren van uw werkzaamheden alsmede regelmatige controle in geval uw gezichtsvermogen niet normaal is. Besteed zorg aan uw ogen, en zij zullen u veilig door de werkdag leiden.

De zekere weg naar veiligheid is zelf-verdediging.



Your Workmen's Compensation Board and The Safety Associations, Ontario

From the Mailbox

The word of God - Round II

Dear Mr. Editor,

You have done your readers a real favor, I believe, by opening up the columns of C.C. to a jovial, brotherly, but vigorous debate on the meaning of the "Word of God". I may add that Dr. Spykman since the publication of his reply has been the guest in my house and we had quite a go at it. Dr. Bernard Zylstra has written me a personal letter, expressing his delight with the Spykman approach and stating that this places the next round on my shoulders.

One might have come to the conclusion, in reading the lengthy reply of Dr. Spykman, that I would be wise to quietly fold my tent and disappear into the Rocky Mountains. But such a trip is not under consideration as yet; as a matter of fact, we are just getting into the thick of things. Let no one think, however, that we are back at the old game of splitting hairs, fruitless theological argumentations and throwing darts at one another. We are dealing with the most important matter in all of the Christian faith: what is the Word of God. Surely, that is the rock bottom of things. Nor are we playing with words; behind the words we commit to paper is a complete theology and a deep conviction. I like to think that I know who my opponents are and what the thrust of their convictions and commitment is. In case I do misrepresent them I shall gladly hear from them and make amends but I really do not expect that situation to develop.

It is quite clear to one and all, I imagine, that I have taken the firm position: the Bible is the Word of God, only and exclusively. Dr. Spykman and his supporters think that this is clearly untenable and he has concentrated a massive barrage of Bible texts on this point in order to blow it to smithereens. Let's get back to the battle line and see what has happened to my fortress. You will recall that in my letter to the editor I challenged Dr. Spykman to show us all "where the Bible calls creation the Word of God." The answer is now in: The Bible does NOT do that.

There is, according to Dr. S. a word of God for creation and in creation, but that is not an answer to my specific question (see above).

Dr. Zylstra declares: "Creation itself is not the Word of God, only two created entities can make that claim: Jesus Christ and the Scriptures. Creation is God's servant, and creatures are servants since they are made by God to glorify Him".

In fact then, only Jesus Christ and The Bible can lay claim to the status: The Word of God. I had better be aware of John 1 and similar passages which proclaim Christ to be THE WORD. I think I am, and I will deal with that matter at the end of this epistle. The debate does not really center around that point, although it is related to it.

It is the other matter of "the word in and for creation" which should have our attention. It is at this point, I believe that the theology or philosophy of Dr. Spykman and company shines through. Says Dr. S.: "In teaching-learning processes the central norm is the Word of God, originally published in creation. . . . His dynamic, creative Word gives sense and purpose, structure and direction to world history as the unfolding of the potentials of God's creation." Then also: "God's Word in Scripture witnesses to His Word in creation, e.g. Ps. 33, 104, 147, etc."

What does all this mean? I'll try to reconstruct it for you so that we can have a good look at the heart of the matter.

Dr. S. and the AACS high command are convinced that the central thrust of the Bible (grondmotief) can be summed up as follows: creation, fall, redemption. They are entitled to their opinion of course, but there is no Biblical warrant for that position. I have said elsewhere: the catechism in Lord's Day 1 gives a different summary. Once, of course, a person has taken a position he is going to scrounge around in the Bible to make it stick. Hence the long list of texts which must serve as proof texts in Dr. S.'s argument.

Originally, then, God called His creation into being by His Word. This was the Word of command by which all creatures, man included, had to live. Things were not only created, they were also structured and directed: it was a "law word", laying down the laws of God for all creatures so that they might obey God's will nd bow before His purpose. THIS WAS ORIGINALLY THE WORD OF GOD AND THERE WAS NONE OTHER. Because of the fall into sin man no longer hears that law word (or word in creation) and a total redemption is the only hope. The same Christ who as the Son was operative in the creation now also is the center of God's redemptive work. He is thus the connecting link between the first Word of God (in creation) and the second Word of God (in the Bible). But this second, redemptive Word of God, known in our day as the Bible, not only tells the story of our salvation but serves as the window through which we can study the first Word-in-creation. Because of this redemption which we have received it becomes possible to recapture the original Word of God in creation. Thus we can begin to formulate the Word in biology. To be sure, the Bible makes some corrections in our view of the Word in creation, because our eyesight is not all that good when we look as Christians through the window of the Bible. We must always have the Word-in-creation in conjunction with the Word in the Scriptures; the two together make a complete package. This unity is achieved in the Christ, the Word in both creation and redemption. And thus we have The Word, the Word and the Word and these three are one.

The above, I think, is a sketchy and somewhat over-simplified resume of what Dr. S. and others have in mind when they react so strongly against my position: The Bible is the Word of God, only and exclusively.

Now what about all those texts from many Psalms and Hebrews 1? Dr. Holwerda, in his commentary on Deut. 8:3 (Man must live by every Word which proceeds out of His mouth) says: occasionally the utterance of speech on God's part is taken as identical with the exertion of His power: compare Psalm 33:6 and 107:20. Dr. Grosheide in his commentary on Hebr. 1:3 (K.V.) (the Son upholding all things by the Word of His power) states: "God's actions are in the Scriptures more than once compared with human speech. When we speak we express what is living in us in the best possible way without using any material means outside of us. In that kind of speaking we find the best analogy for God's creation and providence."

In other words, God does things, God takes action, He creates, but the term "His Word" must not be pressed in this connection. This, as Calvin would say, is not the articulate Word with which He teaches men, neither does it compare with the inspired Scriptures in the least.

Now let us have a brief look at what I would consider to be the classic Reformed position with respect to the Bible and God's revelation in nature. When God called the creation into being by the word of His power no one was present in the workshop to hear or see just how it was done. When the finished product was exhibited in the art gallery every piece bore the imprint and the signature of its Maker. His everlasting power and divinity became manifest and everything was good and beautiful. When man began to look upon that creation, both animate and inanimate, he saw the glory of God and the genius of the maker and said: how great Thou art. Thus God revealed Himself to Adam, but that was not the whole of God's revelation. God entered into voice communication with him, made a covenant and instructed him what to do and how to be blessed. Side by side with the revelation in nature there came the Word of God, articulate, clear and superior. The one revelation is not thinkable without the other, they are complementary one to the other. But there was only one Word of God, exclusively showing unto man the purpose of it all and the will of the Creator in regard to that purpose. Without that Word there would have been no fruition of God through the revelation that came to him in nature as operating by itself (Van Til). After the fall a complex picture develops: God's revelation in nature continues with additional features, for the wrath of God is revealed from heaven against all ungodliness. (Romans 1)

But the grace of God also becomes manifest in the heavens in the form of a rainbow. Again, this revelation in nature makes no sense apart from the interpretation given in the Bble. Thus both flood and rainbow receive their true meaning from the Scriptures; that also holds for the political decision of a king named Cyrus or Kores. The facts are all in; they do not interpret themselves and they remain facts after they have been interpreted. They are revelatory facts, they reveal the Maker and some of His attributes, but they remain facts. The spoken Word of God, which later "from a special care" becomes inscripturated, is the only Word we have for creation and redemption. That Word needs no interpreter either: it interprets itself.

Now, for instance, a Christian biologist can come up with certain conclusions which he has derived from studying God's revelation in nature as interpreted by the Scriptures. Do we now have a Word for or in biology? We have undoubtedly a contribution to Christian science, but the findings of the brother are not on par with the Scriptures. As a matter of fact, another Christian biologist may come to a different conclusion. But towering above both of them stand the infallible Scriptures which alone and exclusively speak to man the Word of life. There lies the key to understanding God's doings in creation.

Now we can argue that there are other Words of God mentioned in the Scriptures and cite a whole string of texts to support that idea. We might well point to John who declares that all the things which Jesus did and spoke are not recorded in his book. Is the Bible the only Word of God? No, much more has been said by God and by His Son. But is the Bible the only Word of God FOR US, in this day and age? Most definitely; nothing compares to it, it interprets itself and knows no rivals or equals. The world was created by the Word of God. . . . Is that the Bible? I would say yes by simply referring to Genesis 1: and God said . . . Is everything God said to and for the creation recorded in the Bible? No, the world would never contain the books. But we have His Word in the Bible.

In conclusion, there is the matter of the Logos, Jesus Christ, the Word of God incarnate. The confession says: we believe that God the Father by the Word, that is by His Son, has created. . . . There is of course John I and I have taken a good and hard look at that one too. Jesus has been given many names and one of them is: The Word. He is what He is named (just like Jesus: Savior) and stands at the core of both Bible and creation. By faith we so accept Him: Jesus, the Word, the Christ, the Son of God, the Son of Man and a Name which is above every Name that every knee should bow. No argument here of course. But whatever He has revealed unto us by His work in creation or by His making known the Father unto us, it is all recorded in the Bible. He is not the Word **next to the Bible** or **next to** creation, He is the personification and the crystallization of it. To put it bluntly: He is the upshot of it all. But the only and exclusive way in which God speaks to us **now is in the Scriptures** (which testify of Him) and nowhere else. We are not living at the time of creation, we are not living in O.T. times, nor in the times of Christ and His apostles. We live sola fide, sola Scriptura and soli Deo gloria.

I believe, Mr. Editor, that the burden is off my shoulders for a while. Please do not shut off the correspondence yet. It may become really interesting. You see, it makes all the difference, I think, whether the Scriptures are the Word of God or whether the Scriptures are going to be forced into a frame of creation, fall, redemption, which is an **interpretation** of the Word of God. There is more than meets the eye. Thank you all for your patience.

Rev. L. Mulder.

WORLD CONTACT CANADA

P.O. BOX 662, BURLINGTON, ONTARIO
TEL. (416) 632-9570

The 1972 Flight Schedule has now been finalized and full particulars will be made available to our members by mail within the next few weeks.

We believe that with a choice of 43 flights commencing on January 14th, 1972, World-Contact Canada offers more variety than most other charter organizations.

The main features of the program are:

1. Departures every Friday during the season (with departures on other days as well). No arrivals and departures on Sundays.
2. Non-stop to Amsterdam.
3. First class inboard service.
4. Liberal baggage allowance.
5. Limited accommodation at reduced fares for children between 2 and 12 inclusive.

Since many of our members are subscribers to Calvinist-Contact, passengers flying with World Contact Canada have the additional advantage of finding themselves travelling in a compatible group.

World Contact Canada employees will assist passengers on departures at Toronto, while an experienced tour leader will accompany our passengers on each flight.

Wereldcontact Nederland representatives will be on hand at Amsterdam to assist both in the arrival and departure of all World Contact Canada flights.

The administration and responsibility of these flights are exclusively in the hands of World Contact Canada, and not in the hands of Calvinist-Contact.

WORLD CONTACT CANADA

We received further information from World Contact Canada that the complete 1972 Flight Schedule is now at the printer. As soon as it is ready it will be mailed out to the members. Pretty well all subscribers to Calvinist-Contact are members of World Contact Canada. The first flight is scheduled to take place on January 14, 1972.

(New subscribers to Calvinist-Contact are eligible for flights with World Contact Canada 6 months after the start of their subscription.)

AN EXCELLENT OUTLINE
for thorough
BIBLE STUDY

ISRAEL'S JUDGES AND RUTH

in the History of the Old Testament.

CONTENTS: All good things are come upon you — The earth is the Lord's — Israel's pattern of religious life — In wrath the Lord remembers mercy — The Lord is gone before his people — The song of salvation — The Lord comes in peace — The Lord tests his chosen servant — The victory is the Lord's — Israel abuses the Lord's victory — Israel's self made king — The Lord's soul was grived for the misery of Israel — Desperado, Diplomat, Deliverer — Jephtah's rash vow of dedication — A Nazarite unto God — The Lord wages war against his enemies — A great deliverance by the hand of the servant of the Lord — Samson: the humbled and exalted judge — Stepping stones to spiritual bankruptcy — Israel's anarchy, cultural neglect and false religion — Moral bankruptcy in Israel — Terrible sins and sovereign grace.

ABOUT RUTH: The covenant God brings his own from afar — Man's extremity is God's opportunity — Nothing is impossible with God

PRICE PER COPY $1.25

Order immediately so that your meetings can make a good start

Published by

GUARDIAN Publishing Company Ltd.

Box 312 — Station B — Hamilton, Ont.

For Holidays or Business

Reserve a Car through

EUROPEAN CAR RENTAL

Mrs. E. SPEELMAN
10 Golfdown Drive
REXDALE, ONTARIO
741-6563

Folder with complete details available from your Dutch Store or from the above address.

Lambert Huizingh

Accredited Public Accountant and Auditor
Commissioner for taking Affidavits

•

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

NOTICE OF AWARD

NETHERLANDS GOVERNMENT SCHOLARSHIPS

FIELD OF STUDY: Unrestricted.

VALUE: For any course in the regular programme of a university or institute at university level: 650 guilders per month, plus free tuition.

For international courses: 650 guilders per month, plus an allowance towards tuition.

For both regular and international courses: 750 guilders allowance for transatlantic travel expenses, 200 guilders book allowance, 250 guilders installation costs and, if required, assistance towards emergency medical treatment expenses incurred while in the Netherlands.

NUMBER: Seven.

DURATION: Ten months (one academic year).

CONDITIONS: Candidates must have Canadian citizenship.

University students and researchers must be working at the graduate level.

Creative artists should have passed final examinations at art school and conservatories of music, and have experience to take advanced work.

Candidates in the field of social work should at least have a Bachelor of Social Work degree and, preferably, several years of practice.

It is recommended that candidates have some knowledge of Dutch. (Various universities and institutions in the Netherlands offer Dutch language courses for foreign students during the first months of the academic year. International courses are usually conducted in English, and sometimes in French.)

Awards will be granted subject to the candidates being accepted y a university or, in the case of candidates in the fields of fine arts, music and social work, by an appropriate institution in the Netherlands.

WHERE TENABLE: The Netherlands.

INFORMATION AND APPLICATION FORMS: Director of Awards, Association of Universities and Colleges in Canada, 151 Slater Street, Ottawa, Ontaro, K1P 5N1.

CLOSING DATE: **Completed applications must be submitted to the above address not later than December 31st.**

INFORMATION ON STUDY PROGRAMMES: Royal Netherlands Embassy, 275 Slater Street, Ottawa, Ontario, K1P 5H9.

THE "FAIR" MINISTRY

It was busy and noisy at the Welland fair. The sound of the rides mingled with the music coming from booths and the shouts of children. Many people went through the exhibits, tried their luck with games of chance, and ventured on rides; others wandered over to the various booths promoting political programs, cooking wares, machinery. One booth drew considerable attention. An elderly man came to this booth and was approached by one of the workers. He was asked if he had a Bible and was introduced to the free gift to eternal life. He replied "I am a Christian." The worker thought "I am finished here." But the man continued and said "I am not saved." The attendant at the booth thought "I'd better go to work again." The elderly man was offered a Bible study course, produced by the Canadian Home Bible League, but refused.

Many came searching for truth, longing for meaning in life. Many, who came just out of curiosity, became interested in the gospel and were eager to learn more about it. During the days of the fair, September 13-19, two hundred and ninety-nine children, four hundred and forty-nine teenagers and one hundred and nine adults expressed their desire to study the Bible. (And we are still receiving applications through the mail.) How grateful we are for this tremendous result. Sure, we prayed for it. We asked for God's blessing. But our expectations were not that high! But the Lord put to shame the smallness of our faith. We saw the Lord at work!

Three churches, the Reformed Church in Wainfleet, the Christian Reformed Church in Welland Junction and the "Riverside" Christian Reformed Church of Wellandport, Ont. co-operated in this evangelistic venture.

Where did the idea originate? The evangelism committee in Welland Junction asked themselves "What can we do for evangelism? Isn't there a project we can share with other Reformed Churches?" One member had read about the "Fair" Ministry in "The Sower". He suggested this idea to the committee and the ball started to roll. The other two neighbouring churches became enthusiastic. They said "Let us launch out together and see what we can do to reach others for Jesus Christ." The results justified the work and next year we hope to have a booth again, inviting people to study the Bible. Of course, we have made mistakes. We were all new on "the job." But we hope that through the mistakes made and the lessons learned, we can improve upon our future efforts.

What did we learn from our "Fair" ministry?

1. There is real spiritual hunger in our nation. People are becoming increasingly interested in religion. There is a desire, especially amongst young people, to get to know more about Christ and the Bible. They may be drawn into a Bible study course, but they are turned off by the "established" church.

We offered the Word of God, and this was well accepted, judging by the large enrollment. The attractive material of the Canadian Home Bible League is geared to every age group. And it really meets the spiritual challenge of our age.

2. The ministry of "Fair" evangelism must be a prayer project. Workers said "It is the first time that I am going to witness for the Lord. I am scared. Will I find the right words to say?" The project was mentioned in congregational prayers. Individuals made it a definite matter of prayer. And how the Lord answered the petitions of His people! Beyond all expectations! Witnessing became "natural" and an exuberant experience. The workers, through confronting others with the gospel and trying to get commitments for the Bible study courses, found their own faith increased. The Lord became very real.

3. A good working knowledge of the Bible is a real help in this type of ministry. The Word of God is powerful unto salvation. And the Scriptures must be used in order to reach others for the Lord.

4. Thorough preparation is not a luxury but a real necessity Mr. John VanderBoom of the Canadian Home Bible League spoke one evening, explaining the program, answering questions and gave ideas and suggestions. Two evenings were spent on "How to Witness."

The final moments of each study session were used for informal, "conversational" prayer. The workers really got to know each other through these sessions. The bonds of fellowship were strengthened.

Where do we go from here? A committee, consisting of two members of each participating church, has been appointed to correct the courses returned. Students need to be encouraged. Months of hard work face us. Money has to be raised to meet expenses. But we rejoice! God has blessed and we are glad to be deeply involved in this particular way of evangelizing.

The "Fair" program produced by the Canadian Home Bible League is an excellent means of reaching people where they are. Do you have an annual plowing match, a country or small town fair in your vicinity? Why not have a Canadian Home Bible League booth?

Rev. John D. Tangelder,
"Riverside" Christian
Reformed Church,
Wellandport, Ont.

To provide a

HOME FOR OUR AGED

young and old are invited to join

HOLLAND CHRISTIAN HOMES INC.

Membership fee $5.00 annual.

P.O. Box 4127, Stat. D,
Hamilton, Ont.

Polish Bishop discusses present Church situation

Warsaw, Poland (EP) — The situation of the Evangelical Church of the Augsburg Confession (Lutheran) in Poland was described here by its leader as that of "a lake with a quiet surface but many streams beneath."

Still, said Bishop Andrzej Wantula, the 80,000-member church is far from pessimistic. It is defining its challenge and anticipating advances in relationships to the state and in the ecumenical sphere.

Among the most encouraging developments in the church, the bishop said, is the increasing amount of youth work by many congregations.

Specific questions facing the Lutheran body in Poland, he maintained, involve implications of the recent German-Polish agreement which has resulted in the emigration of many members and the return of various properties by the state.

SOMEWHERE A CHILD IS CRYING . . .

Short Stories and Poetry

by

COR W. BARENDRECHT

PRICE 75¢ PREPAID

IN CANADA OBTAINABLE FROM

CALVINIST-CONTACT

Box 312 — Station B — Hamilton, Ont.

'No smut for me,' say 500,000

Washington, D.C. (EP) — Acting under a new law, 500,000 citizens here formally notified the U.S. Postal Service that they don't want to receive "sexually oriented" material in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined $5,000, or both.

There has never been such a strong reaction from the public, postal officials said.

"For half a million people in less than a year to go to the trouble of completing the form and sending it in is an indication that this material is bothering and concerning many families," said Assistant Postmaster General William Cotter, head of the Postal Inspection Service.

VOORTMAN - the name you can trust for quality.

Voortman's almond pastry rings and almond bars are made with selected ingredients; combined with the Voortman know-how, has made it an outstanding delicacy for the holiday season.

VOORTMANS
Dutch Style Cookies

It is truly the finest in baking

An Eyewitness Reports

BY WHAT POWER

Sunday morning, August 29th, 1971, was blanketed in heavy fog as we left by car, at 6 a.m., for our destination, the O'Keefe Centre in Toronto. We were to attend a meeting held by Kathryn Kuhlman. The first hour was not easy to drive but then the sun gained the victory. We arrived at the Centre by 9 a.m. where we found there were already thousands of people standing in line. Many having been there all night to be sure of a place. Time went by very quickly, helped by the many spirited young people who sang Christian hymns and songs one after the other. I even heard not too far from us some singing in the Dutch language, "Ere zij God in den hoge." Before we knew it, it was 12 o'clock and all were full of anticipation for it was time for the doors to open. However, over the loudspeakers came the announcement that the Hall was already full to capacity, but that Miss Kuhlman would hold another service at 3 o'clock. This was very disappointing to those who had waited for hours but no one left and we all just settled down again to wait with patience. When the doors opened again at 3:30 p.m. we were successful and soon found ourselves in the hall, even though it was way at the back. I don't have to say how thankful we were to sit down after six and a half hours of waiting.

The service started with Miss Kuhlman announcing that the building was packed and still there were approximately 3,000 outside. She regretted that it was physically impossible for her to hold a third service. We then had mass singing of hymns such as "How Great Thou Art" and "Amazing Grace." Then there was a beautiful piano solo and also songs by two young men. Miss Kuhlman had a short introduction wherein she really tried to press it home to people (not to see anymore in her than any other ordinary woman) "If we surrender our lives to Christ, God will use all of us in various ways. I, Kathryn Kuhlman do not understand why God performs healing in our services. I personally have nothing to do with it, but I praise my Lord that I can preach His message, His love and mercy to a lost world. A collection was taken with Miss Kuhlman saying very simply "To give what God wants you to give for His sake."

Miss Kuhlman's message was most inspiring — not about miracles or healings, but the theme was to glorify the Lord and Saviour for His love and mercy to man. At the end of her message she said, "I feel the Spirit of God moving and healings are taking place — would those who have been healed please come up to the stage and testify — only those who have been healed please." And people started coming from all over the Auditorium, old and young, to demonstrate how they had been healed. I couldn't count how many but there were hundreds, with various kinds of sickness — Asthma, Arthritis, Heart trouble, Kidneys, Cancer, Eye and Ear troubles, also spinal diseases, etc. For a whole hour they kept coming up. There were doctors that were healed and ministers, also doctors came along with their patients to witness their healing. Some testified they were healed while they waited outside. People who had had arthritis for 10-15 years, unable to bend their backs and constantly in pain, stood straight and swung their arms and legs, bending up and down. Some were running up and down stairs to show it was real. No wonder these people were happy, laughing and crying at the same time. Many couldn't explain what had happened to them, but they were overwhelmed because they just knew that they had been healed. One young man was healed while he was reading a psalm to himself. He said, "Something went through my body and I was instantly healed." I could go on and on, case after case but there would be no end. Miss Kuhlman asked often from what Church people came. I also noticed that all kinds of Churches were mentioned, even a Mormon. When asked whether they expected to be healed, most answered "No." Before they left the platform Miss Kuhlman placed her hands on them with words like "Dear Jesus I thank you and Praise Your Name," and the Power of the Holy Spirit went through them and they just fell to the floor. Men prepared for this helped them to their feet.

At the end of the meeting Miss Kuhlman asked all the teenagers to come forward and she talked to them with many of these kids experiencing the Power of the Holy Spirit. One young person said later that it felt just as if I floated down to the floor.

Before leaving she begged all present to forget about Kathryn Kuhlman and to thank God for what had happened.

For many it was a glorious and an unforgettable afternoon, for which we gave God all the praise and the glory. But what about those that went and were not healed? Many of them I think were disappointed, because they did not get what they had hoped for, and this is understandable. We all like to be physically well, and see our families and friends healthy and happy. But we do not always get the things we pray for — because God in His infinite wisdom knows what is really best for us, even if we cannot see it. Spiritual healing is more important than physical, the latter is only temporary and does not guarantee salvation. Happy are they who can say with the Psalmist: "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

I have met people who condemn this meeting of Kathryn Kuhlman. They say for those who are not healed it is very dangerous, for they might loose their faith. It is not fair to condemn because of this. In the first place, Miss Kuhlman declares that she hasn't anything to do with the healing whatsoever. It isn't she that does the healing, it is the Power of the Holy Spirit. The fact that people were healed before they met her personally and even while they waited outside is proof of that. Furthermore we have the same thing happening in our churches, we pray as a congregation for the sick, some recover and others do not. We do not blame the church, so why should we do it with these meetings? I have also heard others say that it is just fake, not real. Most of these people have never attended Miss Kuhlman's services and do not really know what they are talking about. Certainly it is different than a church service and it isn't meant to be the same. It has an evangelistic character, and is open to all people regardless to what church they belong.

But to say that these services and healings included do not happen by the Power of the Holy Spirit, means that it all happens by the Power of the Devil. It has to be one or the other. There is no middle way. Then the question arises whether it is possible to sing praises to God or say "Jesus we praise Your Name" for the healings by an evil spirit, or again, if this all happened by evil spirits, would it be possible for Miss Kuhlman to show her bible and to urge the people personally to live in accordance with it and to take God's Word as their guide in life?

In my opinion this would be impossible, because we all know that Jesus said "Any country or family divided against itself falls apart." Moreover Jesus just before He was taken up to Heaven, promised that these signs would follow the believers. "The Lord Himself first announced this great salvation, and those who heard Him proved to us that it is true. At the same time God added His witness to theirs by doing signs of power, wonders, and many kinds of miracles. He also distributed the Gifts of the Holy Spirit according to His will." Heb. 2:3 & 4. (Good News for Modern Man).

This is still true for today. I also realize that the mysterious wickedness is already at work, and that the wicked one will come with the Power of Satan and perform all kinds of miracles and false signs and wonders, and use all kinds of wicked deceit. There is more going on in the spiritual world today than most Christians realize. Satan knows that his time is getting short and he will try everything possible to deceive God's people and will appear as an angel of light. Therefore we need more than ever to pray for the gift of discerning of spirits, to tell the difference between gifts that come from the Holy Spirit and those that do not.

And prayer itself is the mightiest weapon against the devil and his works of darkness. "For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand." Philip. 6:12 & 13.

Brant Bylsma,
Clinton, Ont.

THEY WILL NOT BELIEVE IT

They will not believe it,
the wise
and the foolish
the wise foolish
in their wisdom
and the foolish
wise in unknowing
two drops of water
not tears for God.

They will not believe it
peace for unrest
smiles for tears
future for fear
yet shall I say
softness for stones
they may change
and notice
listen for knowing
hands for fists
all for nothing

One for all
bread from his hunger
drink from his thirst.

Adapted from Inge Lievaart, "Zij zullen het niet geloven" (Dutch), by Cor W. Barendrecht.

THE WORLD AROUND US

VIETNAM: LOOKING BACK

Twenty years of American involvement: billions of dollars, thousands of dead and wounded, bitter public conflict at home, and still no final victory. Has it all been worth it? Where did America go wrong? To answer the last question first: America went wrong by staying five years longer than it should have, and by trying to impose an American business mentality on philosophical, thoughtful Asiatics. Yet it all could have been so different because America had victory within its grasp but let it slip through its fingers.

When in 1964 and 1965 America sent large numbers of troops and began to use helicopters against the guerillas, a communist takeover of South Vietnam was stopped. Had the United States not acted in this manner and had South Vietnam fallen, the communist movement in Asia would have received a mighty impetus. In those years China was actively engaged in gaining a foothold in Asia and Africa. Indonesia, Algeria, Ghana were almost within the Chinese orbit. Cambodia and Burma were wavering. Nasser's Egypt was also interested in China. A complete victory in South Vietnam would have meant a big propaganda weapon for the Chinese; but American intervention on a large scale denied China this weapon. Shortly thereafter the Asian and African countries lost interest in China (e.g. Nasser) or lost their left wing leaders (Ghana and Indonesia). The cultural revolution in China ended for the time being any attempt to forge a strong block with American and Asian nations.

American intervention in South Vietnam found its origin in the Truman Doctrine — "We shall help any country which defends itself against violent communist aggression" — expanded by George Kennan to the Containment Doctrine — "Communism is doomed to decay from within and we must contain it until this happens". On the basis of these doctrines Eisenhower could, and did promise South Vietnam assistance.

Had the Americans withdrawn from Vietnam in 1966 — as a literal interpretation of the Truman-Kennan doctrine demanded — claiming they had stopped communist expansion, they would have been received at home as heroes. Proper economic help, as was given to the European nations in 1947 through the Marshall Plan, would have benefitted South Vietnam more than half a million American troops. What was necessary in Vietnam was a change in the structure of the country. The old hierarchy of the mandarins needed to be broken and the peasant given more land and more say in running his country. This would have taken the base away from under the communist movement much more effectively than all the American soldiers and all the modern weapons. And this was not done.

In spite of all American efforts to democratize South Vietnam they never really had contacts with anyone except members of the mandarin class: large land owners, top government officials, senior army officers. Seldom did the Americans work with the common people. Today thousands still live in tar paper shacks or sleep on the street: as long as such a situation remains, the communists will find new recruits. South Vietnam will never become a strong bulwark against communism — as the Western European countries became — as long as the basic structure of the country remains on the old standard of a few at the top with all the power and millions on the bottom having little or nothing.

Walter Lippmann's prophecy in his famous 14 articles in the New York **Herald Tribune** in 1947, criticizing the containment doctrine, has come true. Lippmann asserted that the doctrine ensured that the communists determined who would become American partners. The communists can strike where they like and whoever they attack will become an American ally since it will rush in and give aid; this new friend of America can be a democracy but also a dictator, a rotten dynasty, or an antique priest-king.

The communists saddled America with anything but suitable companions in South Vietnam. Dhiem was little more than a dictator out for personal gain. After his murder (probably with American knowledge) a number of generals ruled and thereafter came the Thieu-Ky combination. The latter two proved neither willing nor able to end the dishonesty and corruption within their country. After the last laughable election, with Thieu the only candidate and receiving 91.5 per cent of the 'vote', and the government being able to announce that Danang voted 74.4 per cent for Thieu while ballot counting in that city had been stopped before completion because of fighting in the street, the Americans are still saddled with a hopeless partner. Thieu seems equally unwilling to change the hierarchical structure (and dishonesty) in his country.

The whole containment doctrine had the ground dug from under it by President Kennedy after the Cuban missile affair. Kennedy accepted the Russian 'peaceful coexistence' platform. What point was there in containing communism, and waiting for its collapse from within, if communism and capitalism "could exist peacefully side by side" (Kennedy in his speech at the American University in Washington)? The new, peaceful coexistence doctrine has been responsible for the fact that the USSR has left East Germany in the lurch over its position about Berlin; similarly, the U.S. has turned its back on Formosa in order to reach a better understanding with China. If Washington succeeds in its détente with Peking, the peaceful coexistence groundrules will also determine the future developments in Vietnam. By the end of this year almost all the American combat ground troops will be pulled out. The Southvietnamese nation will have to put up its own strength (possibly aided by the American airforce) against any outside force.

Five years ago the American withdrawal would have meant a victory, today no-one speaks of the achievements of 1965; instead, everyone talks of the defeat of 1971. A little 'fixing' of something like the Tonking incident, a little play on nationalism and patriotism, and America ended up in such a deep military involvement that it could hardly extract itself. Criticism from the young and from the left-wing elements shone such a harsh light on the mistakes of American leadership that in time most Americans, and most of the world, began to condemn American tactics and involvement in South Vietnam.

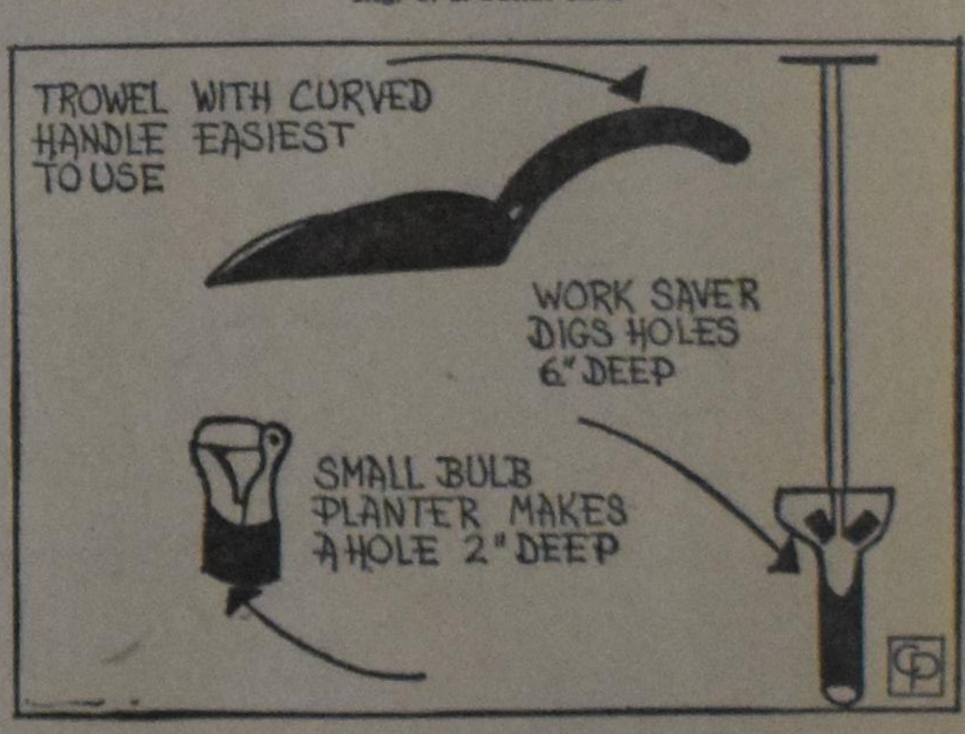
Was it all worth it? In 1965 most of the world would have answered with a resounding yes. Today the yes-vote will be drowned out by the no-vote. It is still a personal answer and endless debate will hardly change an opinion: for those who have been there, or who have lost family of friends there, the answer to the question becomes painful indeed. If the larger view is taken, and if America in particular and the world in general has learned something from the whole Vietnam affair, perhaps it has not all been in vain. But the world seems to learn very little from its history and another Vietnam can easily begin some other place in the near future.

The saddest part of all is that after all the fighting, all the misery and all the lost lives, there is still no peace in Vietnam. And the question whether it was all worth it can not really be answered until the final product can be viewed. And how long will it be before that is possible?

J. J. Bout.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Bulbs for Spring Beauty

By EDNA HALLIDAY
Distributed by Central Press Association

TO BE REALLY satisfied with your garden next spring, plant plenty of bulbs this month and through November.

Bulbs require drainage as they will rot if planted where water stands or where the soil is constantly wet. They last longer where the soil is friable and fertile.

Bulbs can be planted in individually prepared holes, however, if you are planting many, it is better to prepare a whole bed at one time. Do this by digging out the soil 6" to 7" deep. Add some bone meal, or garden fertilizer plus some compost or peatmoss and dig it into the bottom soil. Next place the bulbs on the loosened soil and replace the soil carefully so as not to displace the bulbs.

Shown in the accompanying GARDEN-GRAPH are some suggestions to make bulb planting easier. A bulb planter makes a uniform, flat-bottomed hole 2" deep for small bulbs. Another tool called a Work-Saver is 39½" long, capable of digging a hole from 2" to 6" deep easily by stepping on the flat edge.

When you are planning to place the bulbs in small groups, informally, the holes can be dug with a hand trowel. The rust-proof, all-aluminum trowel with a curved handle is the easiest to use. It does not blister the hand and the curve balances the pressure.

(© 1971 King Features Syndicate, Inc.)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements .. $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements $7.00

Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude and great joy, we announce the adoption of our first child. We named her

"INGRID" ANNE PATRICIA

born June 23rd, 1968.

Andy and Nel Molenaar, nee Van Duyvenvoorde.

9093 Wright Street, R.R. # 5, Langley, B.C.

"With great thankfulness to God our Creator we announce the birth of our third child, a daughter,

MICHELLE JOYCE

born on October 16, 1971.

A sister for Ronald & Cynthia.

Thankful parents: Andrew & Rose Vanderlaan.

R.R. # 4, Fergus, Ont.

With much thankfulness to the Lord, we are happy to announce the birth of our son

SCOTT WILLIAM

born October 26, 1971.

A brother for Jeffrey Allan and Karen Joanne.

Proud parents are: Allan and Joanne Heidbuurt (nee Tigchelaar).

R.R. # 1, Waterdown, Ontario.

Extremely grateful to the Lord we announce the birth of our son and brother

NATHAN SIDNEY

Truly a "Gift of God". Ps. 127:3

Born October 29, 1971.

Weight 11 lbs. 11 oz.

Sidney and Marie Greidanus, Renee Marie, Sheryl Juanita.

1264 Sayers Rd., Clarkson, Miss., Ontario.

Grateful to the Lord we are happy to announce the birth of our son

KENNETH HARL

born November 1, 1971.

Harry and Jeanette Kerssies, nee Visser.

R.R. 1, Jerseyville, Ont.

Mrs. JANNETJE VAN GEEST-VAN BUUREN

and

Mr. TAEKE MIEDEMA

of St. Catharines, are pleased to announce herewith their forthcoming marriage on D.V. Friday, November 19th, 1971 at 7 o'clock p.m. in the Trinity Chr. Ref. Church, 99 Scott Street, St. Catharines.

The Rev. Raymond Sikkema officiating.

Future address: 90 Lakeport Rd., St. Catharines.

Mr. and Mrs. Huite Schilstra, of R.R. # 7, Dunnville, Ont. wish to announce the forthcoming marriage of their youngest daughter,

JANICE

to

Mr. CORNELIS STRUYK

son of Mr. and Mrs. Arie Struyk of R.R. # 3, Mount Hope, Ont.

The wedding will take place D.V. on Saturday, November 20, 1971 at 2:30 o'clock in the Bethel Christian Reformed Church, Dunnville, Ontario.

Rev. John Kerssies officiating.

PRIVATE

55½ ACRE FARM, 10 miles East of Hamilton, just North of Grimsby in the Village of Grassies, 6-room frame home on a well-treed lot, large bank barn in good condition. Has been in same family for nearly 100 years. Will sell this good investment property for $28,500.00. Call Smithville, Ont. 957-7119.

Huizum — Brantford

1926 November 10 1971

All glory be to Jehovah who has blessed our dear parents and loving grandparents with 45 years of marriage:

JOB SPAN

and

TINA SPAN-VANDERMEULEN

He has been true to His covenant Word as he spoke in their wedding text:

"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146:5

Their thankful children:

Bauke and Tjitske Span, Zwolle, Netherlands.

Freda and Jerry Vandyk, Brampton, Ont.

Bill and Tina Span, Waterdown, Ont.

Shirley and Leen Vanraamsdonk, Kingston, Ont.

Jane and Frank Roorda, Oshawa, Ont.

Tina and Herman Boks, Mount Hope, Ont.

Corrie and Ted Bootsma, Newmarket, Ont.

Jopie Span, St. Catharines, Ont. and 26 grandchildren.

Home address: 23 Robinson Ave., Brantford, Ont.

Drempt, Gelderland — Wellandport, Ontario

On November 10, 1971, the Lord willing, we hope to celebrate with our dear parents and grandparents

GERRIT EVERS

and

EVERDINA JACOBA EVERS-SCHIEVEN

their 40th wedding anniversary.

We hope and pray that the Lord will give them many more years for each other, and for us.

Henk & Dini Evers, Wellandport, Ont.

Bernard & Ann Evers, Wellandport, Ont.

Gerrit & Tina Evers, Wainfleet, Ont.

Harry and Ann Harbers, Ottawa, Ont.

Wim & Jo Oosterink, Thamesford, Ont.

Siep & Dini Hoiting, Salford, Ont.

Henk & Jessie Geurkink, Brinston, Ont.

John & Lena Evers, Smithville, Ont.

Open house at the Community Hall on Friday, November 12 from 2-4 p.m.

R.R. 1, Wellandport, Ont.

1931 — 1971

On November 11, 1971, the Lord willing, we will celebrate with our parents and grandparents

THYS HENDRIKS

and

SUSANNA HENDRIKS-ZELDENRUST

the happy occasion of their 40th wedding anniversary.

It is our prayer that God will bless and spare them for each other, and give them many more years of happiness with their children and grandchildren.

Henk Hendriks, Brampton, Ont.

Hank and Gay Jansens, Anthony and Terry, Beamsville, Ont.

Harry and Margaret Hendriks, Tommy and Stephen, Brampton, Ont.

R.R. # 2, Brampton, Ont.

Oudeschoot 1936 - Chatham 1971

The Lord willing on Friday, November 12th, 1971, we hope to celebrate with our parents and grandparents their 35th wedding anniversary.

CATHARINES REGTS

and

HEINTJE REGTS, nee DOOSJE

Joshua 24:15: ". . . as for me and my house, we will serve the Lord."

Chatham, Ont.: John and Edith Lubbers, Greg, Heather, Cindy.

Windsor, Ont.: Henry and Sarah Regts, Eddy, Kelly Ann, Jennifer Lynn.

Grand Rapids, Mich.: Gerald and Gerti Regts, David and Gerald.

Surrey, B.C.: Edward and Terri Regts, Jodi Elizabeth.

Windsor, Ont.: Hans and Diane Regts.

Windsor, Ont.: Gordon and Margaret Regts.

Chatham, Ont.: George Regts.

Chatham, Ont.: John Regts.

Toronto, Ont.: Ben Regts.

7 Oxley Drive, Chatham, Ont.

With thankfulness to the Lord we hope to celebrate with our parents and grandparents

JOHN VAN HARMELEN

and

ELIZABETH G. VAN HARMELEN, née LAGERWEY

their 35th wedding anniversary, on November 18, 1971.

At the same time we are grateful that Dad has served the Lord in the ministry of the Word for 35 years.

We hope and pray that God may continue to bless them with health and happiness, and cause them to be a blessing for many years.

Alvin and Joanne Beukema, Peter, Betty-Lyn, Veronica, Sandra, Susan.

John and Ellen Van Til, Gloria, Ralph, Johnny, Elaine.

Cor and Marcia Van Harmelen, Marci-Jo.

Andy and Gerda Van Harmelen.

Open house Saturday, November 20, 1971, from 2-5 p.m. & 7-9 p.m. at home, corner Gore and Crumlin Roads.

Postal address: R.R. 8, London, Ont.

On October 31, 1971 we celebrated with our parents and grandparents

LOUIS DEKKER

and

HENDRIKA DEKKER-BERENTSCHOT

their 30th wedding anniversary.

We thank and praise the Lord for the many happy years He has kept us together as a family, and may God be near them also in the years to come. This is the wish of their children.

Dundas: Mary & Henk Westenberg, Lori-June.

Sarnia: Nettie & Leen Boksman.

Sarnia: Peter & Coby (engaged).

Sarnia: Louis.

Home address: 1729 Notre Dame Pl., Sarnia, Ont.

We thank the Lord that we may celebrate with our parents and grandparents

WAYNE J. LANGELAAR

and

DIANE L. LANGELAAR, nee DE REGT

their 25th wedding anniversary.

May the Lord grant them many more years of happiness together.

Surrey: John and Nelly, Jason Lee.

Vancouver: Ben and Louise, Kevin Wayne.

Matsqui: Case and Ann, Nick, Winnifred Diane.

Open house will be held D.V. on Thursday, Nov. 18, 1971, 8 o'clock in the basement of the First Chr. Ref. Church of Abbotsford.

Matsqui, B.C., R.R. 1.

Een weduwnaar in de 60s wenst

KENNISMAKING

met een vrouw of weduwe van Chr. beginselen, Chr. Ref., om verder te corresponderen omtrent companionship. Strikte geh. Write to No. 2392, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

URGENTLY NEEDED

A mature Christian lady in motherless family as housekeeper. One child no objection. Write to No. 2391, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Christian boy of 20 would like to have a

BOARDING PLACE

in Toronto, either way 10 miles from Dufferin St. and 401. Write to J. Dorgeloos at 1226 Ryan St., Sarnia, Ont.

Wanted:

RELIABLE MATURE MAN

to work in a nursing home as a handy-man. Steady work. Must have references. Preferably small family. House available. Write to: Letter B, Box 323, Harriston, Ont.

HELP WANTED

A fruitgrower (apples) in Southern Ontario near Toronto, needs a reliable man, who is not afraid of taking some responsibilities in his work. He must be able to drive a truck as well as farm tractors. The right man will have an excellent all year round position. Reply stating previous experience and age to Nr. 2390, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

(Herplaatsing)

1926 — 1971

Dankbaar dat God onze ouders en grootouders voor elkaar en voor ons gespaard heeft, hopen wij op 18 november 1971 het 45-jarig huwelijksfeest te vieren van

MEINE OLDEJANS

en

ROELOFJE OLDEJANS—HOFSINK

Psalm 116:7

Wat zal ik met Gods gunsten overlaan
Die trouwe Heer voor Zijn gena vergelden?
'k Zal bij de kelk des heils Zijn Naam vermelden
En roepen Hem met blijd' erkent'nis aan.

Kinderen en kleinkinderen:

Ali Oldejans—Broenink.

Gerrit en Rose Oldejans, Marvin, Eunice.

Henk en Dini Oldejans, Merlin, Grace.

Gerrit Jan en Henny Witvoet, Evan, Ronda, Michael, Brian, Ian.

Bert en Alie Witvoet, Edward, Maynard, Marguerite, John.

Gelegenheid tot feliciteren op 20 november 1971, 's avonds van 8-10 uur in de Hall van de Maranatha Chr. Ref. Church in Bowmanville, Ont. Geen cadeaus a.u.b.

R.R. 4, Bowmanville, Ont.

Replacement due to misspelling.

After a short illness, the Lord took unto Himself our dearly beloved mother and grandmother

JOHANNA JOSINA FOHKENS— VAN BINSBERGEN,

at the age of 77, since November 1954 widow of Henry Fohkens.

"They looked for a city, whose Builder and Maker is God." (Hebrews 11:10)

Sarnia, Ont., October 21, 1971.

Sarnia, Ont.: George and Pat, Johanna (and Rick Vriesinga, engaged), Patricia.

Hank and Hilda, Marilyn, Henry, Judith, Eric.

Hamilton, Ont.: Jack and Alie, Jenny, Joan, Rick.

St. Catharines, Ont.: Joseph and Anne, Edna, Joe.

The burial took place at the Dresden, Ontario cemetery on Oct. 23rd, 1971.

JASON CHRISTOPHER OLTHOFF,

son of Florence and Ben Olthoff, passed away on October 29, 1971. Only 17 days was he allowed to spend here with us.

2 Samuel 12:22, 23.

Grandparents: Mr. & Mrs. Jack Bylsma, Appin, Ont.

Aunts and Uncles:

Mr. & Mrs. Jans Bergman, Woodstock, Ont.

Mr. & Mrs. Henry Stienstra, Chatham, Ont.

Mr. & Mrs. Mike Bylsma, Woodstock, Ont.

Poultry Broiler Farm

West of Orangeville, Ont. Modern barn and equipment. Brick bungalow. Mortgage 7%. Easy terms. Excellent opportunity for right man or family. Call

JOHN MASSELINK
(416) 757-3641
William Allan Real Estate Ltd. Co.
Toronto, Ont.

Broilers and Veal

Profitable combination. Well built, fully equipped broiler plant, 34,530 quota, plus barn with stalls for feeding 250 veal calves. 100 acres rolling sandy loam. Modernized 9-room brick house, oil heat, fireplaces, etc. (Many other poultry properties on list — wide choice of sizes, kinds. Like to check it over?)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

KERSTPAKKETTEN

CAN. $10.—

Voor Uw Familie en Vrienden in Holland.

Vraag toezending kleurenfolder aan:

WEST END BAKERY
46 Waterloo Ave.
GUELPH, ONTARIO
Tel. (519) 822-6270.

We're Ready

Are YOU ready for winter?

Come in for our 12 point "winter check". Guaranteed service at

ADRIAN'S
Esso Service Centre
1586 King East at Justine,
Phone 545-3284
HAMILTON, ONT.
Adrian Kloet, proprietor)

A Better Than Average 75 Acres Farm at Highway Location

Fine 3-bedroom home, built about 10 years ago. Large livingroom, diningroom, modern kitchen, 4-pc. bathroom, full basement, all conveniences.

Large dairy-barn with stanchions & waterbowls, separated part for box-calves. Large new silo. Milkhouse and other farmbuildings.

Priced at only $32,000.00. For reliable purchaser good financing available. Will take home in trade.

Contact: T. VANMARRUM, R.R. 4, Fenwick. Phone 892-6165.

K. KRAAY REALTOR
ST. CATHARINES, ONT. Phone 934-1813.
SEE US FOR OTHER NICE FARM PROPERTIES.

DATA CENTRE

Nov. 12	Annual membership meeting of the Christian Farmers Federation. Immanuel Christian Reformed Church of Brampton from 10.00 a.m. to 4.00 p.m. All members and friends of the Federation are invited to attend and to notify the Fieldman of their intentions. Address: Box 135, Drayton.
Nov. 12	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.
Nov. 15	Concert, presented by the Dutch-Canadian Fellowship Ass'n, Strathroy, Ont., Colborne Public School, 8 p.m.
Nov. 18	General meeting of Bethesda Chr. Ass'n of the mentally retarded. Bethany Baptist Church, 115 - East 50th Ave., Vancouver, B.C.
Nov. 20	Hamilton Christian Elementary School Bazaar. Hamilton District Christian High School, 28 Athens St., 11 a.m. to 4 p.m. Sponsored by the "Willing Workers".
Dec. 18	The 4 combined Music Societies will perform in the Bowmanville Christian School on Scugog Street, Bowmanville under the direction of Leendert Kooy, A.R.C.T.
Dec. 27	Concert of the 4 Music Societies under the direction of Leendert Kooy in Knox Presbyterian Church, Spadina Avenue, Toronto, 8 p.m. Celebrating Tenth Anniversary.

AACS Lecture Series DISCOVERY III — Explorations in Contemporary Living, CHRISTIAN EDUCATION IN THE 1970'S: Second lectures to be held in the following communities on the topic: "The History of Education with Particular Emphasis on Christian Education". Where no location is mentioned, please check local announcements.

TEAM A, speaker Dr. Paul G. Schrotenboer:

Nov. 15	Midland Park, N.J., Friendship Hall, Chr. Ref. Church.
Nov. 16	Pittsburgh, Penn.
Nov. 17	Chicago, Ill.
Nov. 18	Grand Rapids, Mich.
Nov. 20	Sioux Center, Iowa.
Nov. 22	Memphis, Tenn.
Nov. 23	Toronto, Ont.

TEAM B, speaker Mr. John C. VanderStelt:

Nov. 15	Edmonton, Alta., 8:15 p.m., St. James United Church (Third Chr. Ref. Church), 14323 - 107 A Avenue.
Nov. 16	Red Deer, Alta., Chr. Ref. Church, 16 McVicar St.
Nov. 17	Lethbridge, Alta., Auditorium of Immanuel Chr. School, 802 - 6th Ave. N.
Nov. 18	Victoria, B.C.
Nov. 19	New Westminster, B.C., Herbert Spencer School, 105 Sixth Ave.
Nov. 22	Bellevue, Wash., 7:30 p.m., Bellevue Chr. School, 1701 - 98th N.E.
Nov. 23	Telkwa, B.C., Chr. Ref. Church, Highway 16 W.
Nov. 24	Terrace, B.C.
Nov. 25	Calgary, Alta.

TEAM C, speaker Dr. Bernard Zylstra:

Nov. 15	Ottawa, Ont., St. Paul's Presbyterian Church, 971 Woodroffe Ave.
Nov. 16	Kingston, Ont.
Nov. 17	Sarnia, Ont.
Nov. 18	London, Ont.
Nov. 19	St. Catharines, Ont., Auditorium Calvin Memorial School, 300 Scott St.
Nov. 22	Guelph, Ont.
Nov. 23	Winnipeg, Man.
Nov. 24	Thunder Bay, Ont.

MORE SUBSCRIBERS

is a must for the expansion of our paper. Would you lend us a helping hand?

LADIES LEAGUE DAY

ANNUAL LEAGUE DAY OF THE FREE CHR. REF. WOMEN SOCIETY

It was a pleasant summer day when women from far and near made their way to Hamilton for their 5th annual league day on June 16, 1971.

The ladies of the host church were waiting with coffee and refreshments, then at 10.30 a.m. we took our seats in the church and the president, Mrs. Overduin, officially opened the meeting.

In her opening address Mrs. Overduin stated that we have to be thankful that in a challenging world and society full of unrest, where several forces of discontentment are working to undermine every authority, in their aim for freedom and their cry for changes — certainly not always for the better — we can have this meeting. But by the grace of God there are other people who are determined to bring into practice the message of Jude to live a life that measures up to the standards of the Word of God. May we belong to them and be built up in holy faith through the Holy Spirit.

Rev. Overduin spoke on: "Prayer in the Holy Spirit." Speaker began to say that he was asked to speak about "The necessity of prayer for the working of the Holy Spirit in our hearts." He chose to change it slightly, based on Scripture Jude vs. 20, "learning to pray in the power and strength of the Holy Spirit". Much can be said about prayer at a women league day, however, time is an important factor, thus speaker limited himself to the most intimate and promising aspects in our personal prayer.

Why do we need the Holy Spirit when we pray? Are not the promises of God a ground upon which we plead, when we pray? Prayer is a commandment. In the sermon on the Mount our Saviour has spoken of prayer as a commanded duty by which God is honoured. Christ Himself taught His disciples how to pray. They applied themselves to Him for instruction in prayer. "Lord teach us to pray" is in itself a good prayer and a needful prayer, for we cannot pray well by ourselves. It is Jesus Christ only who can teach us by His Word and Spirit how to pray. The God to whom we pray is ready and willing to hear and answer our requests in His own way. We don't need a lot of words for Our Father in heaven knows our needs before we ask Him and He knows them better than we do ourselves. Our Saviour insisted that we pray for the pardon of our sins and the necessity of the Holy Spirit to apply His finished work unto our hearts.

We are living in a time of apostasy. The Lord has given the church a task in the world. Satan is forever trying to sow discontent in the church. Therefore it is so very important that we live a true Christian life, by God's grace lear.. to respond to God's love in committing ourselves to Him. When we pray for the Spirit to fill our hearts, we must do it the God appointed way. Without the Spirit of Christ we can do nothing. How necessary it is today to pray in and for the Holy Spirit, now more than ever. We should at the same time acknowledge our unworthiness, that the Holy Spirit may teach us to watch and pray. We should join our prayer with thanksgiving and supplications. Those that live a life of prayer in this world shall be counted worthy living a life of praise in the world to come.

After his inspiring address a short discussion followed in which several people participated. West Flamboro recited a poem and Rev. Overduin closed the morning session.

The afternoon speaker was Rev. Bilkes from The Netherlands. His topic was: "The Use and Danger of Drugs". This is a very timely topic, a cause of great concern among parents of teenagers.

First Rev. Bilkes described the symptoms of drug addiction and its side effects. No single sign is a certain proof of addiction but when a child demonstrates abrupt changes of mood and behaviour such as loss of interest in dates, sports and other activities, carelessness, loss of appetite, and so on, we might do well to confront the truth.

One of the obstacles to early detection is the unwillingness of parents to acknowledge the harsh idea that their child is hooked on drugs.

When we look at it from a christian point of view, can we honestly say that parents are to blame? Do they provide too much money and not enough discipline? These questions are hard to answer. We know that God has given us our children and it is ur duty to bring them up in the fear of the Lord. Often an addicted child loses interest in the things of God.

What can the parents do when they come to the sad conclusion that their child is addicted? A parent should calmly confront his child without accusing or condemning him and take him to a doctor or psychiatrist for examination. We should not panic, nor argue, nor preach to him. Instead we should pray with him, his soul and life are at stake. Unless parent and child come to God together, there is no hope for neither of them.

First try to find out the reason why the child turned to drugs and where you failed him. Point out the considerable danger he is in and when you gain his confidence try to get him to resist future temptations. We should tell him about the evil way of satan, who is always tempting. Without the help of the Lord it is an unbearable burden to raise children in this tempting world.

After the speaker completed his speech we sang again while written questions were collected. As Rev. Bilkes retreated to study the questions, we proceeded with the agenda and attended to the business session. $166.13 was collected for our project, the home for the aged. The roll call was taken and showed that 185 people attended this 5th league day, which has become a highlight in our women societies activities.

Cobie Fondse asked for cooperation in collecting stamps for the mission. She enthusiastically told us about the value and possibilities of saving stamps.

When Rev. Bilkes reappeared he effectively answered 25 questions, which were put before him. He emphasized again that there is no ready answer or solution for every case, but that prayer is the mightiest weapon a christian parent has in dealing with drug addicted children.

We were very thankful to have Rev. Bilkes in our midst and after his speech we felt strengthened that God surely will provide for our deepest needs when they arise.

Mrs. Overduin praised the hospitality and wonderful service of the ladies of Hamilton. It was a pleasant and blessed day we won't soon forget. After the final singing of Psl. 394 Rev. Bilkes closed with prayer. With thankfulness and praise to God we went home to "do our work".

Secretary Mrs. A. Meyer.

'Bible Lady' Wins Another Round in Public School Battle

Owensboro, Ky. (EP) — A homemaker here whose crusades for Bible reading and prayer in public schools has earned her the title "Bible Lady," has scored another round.

On each teacher's desk throughout the Owensboro school system is a copy of the King James Version of the Bible.

The school board approved the plans of Mrs. James E. Howard at her continued insistence.

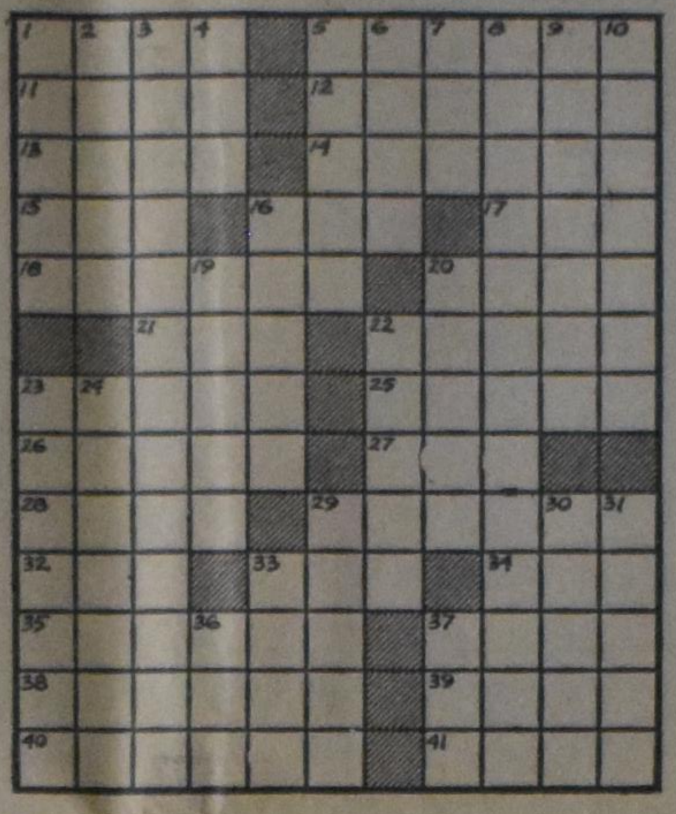
Previously, Mrs. Howard was successful in attempts to have framed copies of the Ten Commandments hung in 15 school libraries.

FB THE FAMILY BOOKSTORE
Serving Reformed Canada
468 Brant St. Burlington, Ont. Phone Burlington 637-9151 or Hamilton 529-5194

CROSSWORD PUZZLE

ACROSS
1. Wagner heroine
5. Beguiled
11. Comedian Bert
12. Actress Dorothy
13. French river
14. Program; schedule
15. ——-Magnon
16. Greek letter
17. Turf
18. Tropical American animals
20. Injury
21. Title in India
22. "—— Macabre"
23. Yearned
25. Eve ——
26. Backbone
27. Torme
28. Nucleus
29. City in California
32. English river
33. Demand for payment
34. Type of truck
35. Tray
37. Son of Jacob
38. —— May
39. Viva voce
40. Cheap whiskey
41. Land amid water

DOWN
1. Choose
2. Early Preminger film
3. "A ——," Housman volume of lyrics (2 wds.)
4. Part of "to be"
5. Gather
6. Three wise men
7. Mexican tree
8. D. H. Lawrence novel (3 wds.)
9. Approve
10. Unlikely talebearers (2 wds.)
16. Conceit
19. Dunne
20. One man, many women
22. Companion of Pythias
23. Witness for the prosecution, perhaps
24. Hymn tune
29. Canned tomato product
30. Involving warships
31. Old-womanish
33. Gainsay
36. Match
37. Law (Fr.)



SOLUTION to previous Crossword Puzzle

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Nov. 18	Nov. 12	Nov. 10 noon
Nov. 25	Nov. 19	Nov. 17 noon
Dec. 2	Nov. 26	Nov. 24 noon
Dec. 9	Dec. 3	Dec. 1 noon

SUBSCRIPTION FORM

To: CALVINIST-CONTACT
BOX 312, STATION "B",
HAMILTON, ONT.
CANADA

Enclosed: $ ....
(Cheque / money-order / cash)

Date: ....

Please, send Calvinist-Contact to:

NAME ....

ADDRESS ....

CITY ....

Solicited by ....

ADDRESS ....

☐ I would like to receive as a Bonus-book:

1st choice ....

2nd choice ....

☐ Yes, I will try to bring C.C. more subscriptions before the end of January 1972. (If I do not reach at least 10, I may claim a bonus-book for each subscription I sent in.)

Subscription price for Canada $6.00 pery ear; for 2 years $11.50.
United States $6.50 per year; for 2 years $12.50.
Other countries $7.00 per year; for 2 years $13.50.

We send you a

Good Book

as your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

MAKE YOUR CHOICE

FOR ONE SUBSCRIPTION:

YOU! JONAH! by Thomas John Carlisle.
This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.
A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Heltrop.
The author uses a Screwtape Letters technique to point out subtle ways in which alleged Christians support their racist position. Hea lso reveals practical steps that may be taken to eliminate the problem.

THE WEIGHT OF GLORY, by C. S. Lewis.
Speeches given duing the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

CHRISTIAN COUNSELLING, by Bruce Reed.
Brief chapters on increasing knowledge of Christ through the Bible, deepening fellowship through prayer, knowing the will of God, and practical words of advice. Valuable for group discussion and training programs.

TESTAMENT OF VISION, by Henry Zylstra.
Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.
A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.
Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

THE LIFE AND DIARY OF DAVID BRAINERD, by Jonathan Edwards.
The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.
The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.
The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspence. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & THE FLASHLIGHT, by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

FOR TWO SUBSCRIPTIONS:

LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in his novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We have also a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.

DE WELEERWAARDE HEER, door Ds. M. E. Voila.

DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.

* DE ILLEGALE WERKER, door Anne de Vries.

HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jac. v. d. Steen.

GROOT ALARM, door C. Baardman.

* DAGGELDERS, door J. W. Ooms.

* 'T BEGON ONDER MELKENSTIJD, door G. J. Peelen.

SLOEBERKE SLOB, door W. Laatsman.

MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.

* Tijdelijk niet voorhanden.